

The Messenger

"Is the Truth in Jesus."

VOL. XLIX.—No. 49.

PHILADELPHIA, WEDNESDAY, DECEMBER 8, 1880.

WHOLE No. 2410.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

Reformed Church in the United States.

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TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

DROPPING A SEED.

The land was still; the skies were grey with weeping;

Into the soft brown earth the seed she cast;
Oh! soon, she cried, will come the time of reaping,

The golden time when clouds and tears are past!

There came a whisper through the autumn haze,

"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming
Of sunlight stealing through the cloudy lift;

Hour after hour she lingers, idly dreaming,
To see the rain fall, and the dead leaves drift;

Oh! for some small green sign of life, she prays.

Have I not watched and waited "many days"?

At early morning, chilled and sad, she hearkens
The stormy winds that through the poplars blow;

Far over hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
Ah! Lord! she sighs, are these Thy loving ways?
He answers—"Spake I not of many days?"

The snowdrop blooms; the purple violet glitters

On banks of moss that take the sparkling showers;
Half-cheered, half-doubting yet, she strays and listens

To finches singing to the shy young flowers;
A little longer still His love delays
The promised blessing—"after many days."

Oh, happy world! she cries, the sun is shining!
Above the soil I see the springing green;
I could not trust His word without repining,
I could not wait in peace for things unseen:
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged thy "many days."

—Sunday Magazine.

Communications.

For the Messenger.

MISSIONARY POLICY.

In the issue of the MESSENGER for Nov. 24th, over the signature of "S." there appears the following deduction from the speeches made at the missionary meeting of the Synod of the Potomac at Woodstock, viz., "Now let us face this matter squarely, and if the case as thus stated, be so, then will many in the Reformed Church, upon whom this question of Church propagation in our large cities has been an oppressive burden, experience a welcome relief."

We do not doubt that "S." is correct in his conclusions. It certainly was very painful to sit and listen to such speeches as were made at that meeting; particularly so to those, who had been, not by theory, but by practical work, endeavoring to build up our beloved Zion in our centres of trade and commerce. With charity for the brethren, who enunciated the doctrine expressed at that meeting, we do not think they would have done so, had the aforesaid meeting been held in Philadelphia, New York or Baltimore. Probably, being among those sturdy sons and daughters of the Church in their beautiful mountain homes, they were only complimenting them, at the expense of their city brethren. The question naturally arises, "Is it so?" Should the sentiments,

there expressed, be the sincere belief of those brethren, we need go no further to find the cause of what has been termed, "Dry Rot." If our Church throughout our rural districts, are working for no other aim, than that of so training up their youth, that they may adorn other denominations when they remove to our cities, we ought to know it. Then we, being forewarned, can protect ourselves by using our mission funds exclusively for our benefit, as every candid mind must admit, that it will be suicidal for our city churches to furnish the means, by which we are to be in the future swallowed up or rather dried up, by the demands of the rural Church for missionary support. We are brethren of one family, and neither can say to the other, we have no need of you. The city churches expect and demand, that our brethren in the country should be more careful in their speeches at these meetings, as sentiments such as were expressed at Woodstock, have a tendency to cool the ardor of many an earnest and faithful member of our beloved Zion, when, from the lips of those, from whom we ought to anticipate greater things, such narrow sentiments are enunciated.

To the credit of the younger members, and now the active ones of the Synod of the Potomac, be it said, they entertain no such sentiments. They are aggressive, and in the future, will show by their works and not by talk, what they intend to do. Let missions be planted in every city in the Union. We cannot have too many of them, and the time will come, when it will be done; but not until our rural brethren rid themselves of the idea that our Church is a rural one. Say some, Well then, rise in your might and every member that is dismissed from our country charges to the city, see to it that you secure them to our own churches, or else raise such a breeze that any minister of our Church, who wilfully takes no cognizance of his members who go to our cities, shall be brought to a full sense of his duty to the welfare of our beloved Zion.

Let the Church sustain "S." in his demand for mission work in our large cities, and, at the same time, do not neglect our rural brethren. Both must be sustained, and when the people awake from their lethargy, (superinduced by the lethargy in part of some of the ministers) our Church will arise in her glory, and make the waste places of Zion to blossom as the rose. Let us have no more such speeches, brethren, as we had at Woodstock. ELDER.

For The Messenger.

GENERAL LETTER

To be read by all the Reformed Churches of the Alliance, on the First Sunday of January, 1881.

To Ministers, Elders, Office-Bearers, and Members of Presbyterian Churches: Grace be unto you, and Peace from God our Father, and from the Lord Jesus Christ:—

Dearly Beloved Brethren:—At the close of our sessions, it seems good for us to send a letter of cordial greeting to the Churches which are represented in our Alliance.

We ask you to rejoice with us in the tokens of Divine favor, which the Council has so largely received during this, its second meeting. The kindness of our honored friends in Philadelphia in the preparations made for our reception, in every arrangement for the transaction of our business, in the hospitalities so generously conceded, has left an ineffaceable impression on our hearts. You will join us in the offering of our warmest thanks to all who, at so much cost of time and means, have provided both for our work and our comfort far beyond our utmost expectation. The marked interest taken in our proceedings, as evidenced by the crowds which have listened with earnest attention to the papers and discussions, was most gratifying and encouraging. We have pleasure in certifying that our deliberations have been characterized by a harmony never broken; that, whilst on many points, diversities of opinion have been manifested, charity and courtesy have never failed. Subjects of lasting importance to all our Churches have been freely and fully considered, and the interchanges of thought on these subjects have been both welcome and profitable. Let us say, further, that the concourse of brethren from many lands, declaring in many languages the wonderful works of God, has

proved the essential unity of Reformed Christendom, and foreshadowed the blessedness of that day of the Lord, when a great multitude which no man can number, of all nations, and peoples, and kindreds, and tongues, shall stand before the throne and before the Lamb.

Truly the good hand of our God has been good upon us. Let us extol His name together.

But we cannot part from the scene of our fellowship without offering some words of friendly counsel, hoping to strengthen you in the love and service of our Lord and Master.

During our proceedings, we have been often reminded of the conflicts and uncertainties of the time in which we live. Never more called for than now is the exhortation of St. John to Christians: "Beloved, believe not every spirit, but try the spirits whether they are of God." You need an unction from the Holy One to sift the true from the false, to discriminate and rightly judge as to the voices which appeal to you claiming the homage that is due to truth. All truth is welcome to the Christian. Reverently he listens to all that science teaches or philosophy interprets. He knows that there can be no contradiction between the works and the word of God; that, when there seems to be such a contradiction, either the observation of the works or the understanding of the word is imperfect; and he is content to wait until the Lord Himself shall reveal things now beyond his reach. His assurance is, that in Christ are hid all the treasures of wisdom and knowledge; and, amid the feverish and hasty cries of men, in quietness and confidence he finds his strength. May that quietness and that confidence be yours!

We desire, beloved in Christ, to emphasize our acceptance of the Scriptures of the Old and New Testaments as the only rule to direct us how we may glorify and enjoy God. The Scriptures *we* were inspired; they are inspired; for all of us, for all men, they are breathed through and through by the living Holy Spirit of God—God's word to us in the special circumstances of our life and history. He does, indeed, speak in divers manners; there are manifold whispers and unveilings of Himself; where there is the eye to see, He is always present; where there is the ear to hear, He is always audible. But the one authoritative declaration of His will for our salvation is made in the Bible. For that purpose Holy Scripture is fully inspired. Let us entreat you to stand fast to the immortal doctrine of the Church of God as to the sufficiency, perfect and sole, of the inspired word. Let us remind you, that the right honor to give to the word is, to use it, to teach it, to make it your meditation, "to lay it up in your hearts and practise it in your lives." The literature that is offered to you is various and abundant. We are heartily thankful that knowledge is running to and fro; but we ask that no literature ever supersede the Bible; that no compilations of texts or passages ever be put in its place; that, earnestly, humbly, prayerfully, you study the Book itself, comparing spiritual things with spiritual, and seeking to see the light in the light of God.

Affectionately, we urge on you the maintenance of worship in the family circle. Wherever the Christian's home is, there should be the Christian's altar. We fear that often, owing to the strain on time and strength, so prevalent among us, the blessed exercises of family religion are hurried over, if not wholly neglected. But the family is the germ of the State and of the Church. What the temperament of the Home is, that the temperature of the Church shall be. Nay, more; the tone given to your homes affects powerfully all the relations and arrangements of the Church. Suffer us to express the hope, that ministers will press the duty of all in this matter with kindness and urgency, and that the faithful people of Christ will, conscientiously, and as those to whom it is not a mere form, but a reality, have the stated time of worship, in which parents, children, servants—forming the home circle—unite in thanksgiving, prayer, and the reading of the Word of Life.

It may seem unnecessary to recall to you the obligation and privilege of a faithful observance of the Sabbath and a habitual attendance on the means of grace. But is

there not too much occasion for anxiety, lest the sacredness of the Christian Sabbath be violated? We feel ourselves bound to remind you, that the one day in seven has been marked off as holy to the Lord; not, indeed, the only day that is holy, but that which, "enthroned in its sovereign sphere," witnesses for, and is an aid to, the holiness of every day. Let us warn you against the laxities, which are increasing among us. Let us suggest to you that, whatever takes from the religious character of the day, brings it so much more within the sphere of influences, which, secularizing it, imperil the continuance of its blessings for the weary sons of toil. Should we not beware of contributing, by our example, to such secularization? Should we not realize in the Lord's day a delight, holy and honorable? Not a time draped in black, sad and dreary, but a time brimful of joy in the Lord, consecrated by the worship, whose note was struck in the message of the Resurrection Morning: "The Lord is not in the grave; He has risen!" And, earnestly in this connection, would we remind our brethren, that they are responsible to Christ and His Church for a regular, and hearty participation in the services of the Sanctuary. This is no mere matter of personal liking; it is a matter of personal obligation. The Christian member is as much bound to be in his pew, as the Christian minister is to be in the pulpit. The worship of God is their common business, and the sign of their common priesthood. Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, let us not forsake the assembling of ourselves together, as the manner of some is.

To your warmest regards, we commend the missionary agencies and efforts of our churches. Our hearts' desire and prayer is that Christ's people may realize, with new vividness and force, the truth of His peremptory commandment, to go into all the world and make disciples of all nations. It has cheered us to listen to the accounts of beloved missionaries, who have been present at our meetings, and to be assured that, whilst it is still the day of small things, the signs of the Holy Spirit's power in the mission of the Church are not withheld. Indeed, the results in most parts of heathendom already realized, are exceedingly abundant above what, considering the faithlessness of the Church, we might have expected to receive.

Would that all our churches be blessed with a new baptism of the Holy Ghost and of fire! Then would the word of God have free course and be magnified! Then would the Gospel of Christ break forth on the right hand and on the left. Beloved, we need more clear apprehension of the will of God as to the salvation of all men. We need more sympathy with the heart of God in His longing for the answering love of the heart of man. Think of God so loving the world as to give His only begotten Son; do we not feel the throb of that love in our hearts? Will we not seek to have a part in sending the good news of the Kingdom to every creature?

The members of the several churches—all who have the privilege of a gospel ministry—will not be slow to prove their gratitude for such privileges by the liberal support of those who are called to minister in holy things, and by their gifts to the treasury of the Lord, for the sake of His cause, and for purposes connected with Christian philanthropy. Systematic benevolence is greatly needed among us. This does not interfere with the spontaneity which should mark all Christian offering: it is only the mode of giving effect to the will, quickened into activity by the sense of the love of Christ. May we remind you of the apostolic order as to sacrifice? First, your yourselves consecrated to the Lord, and then yours. What you have is the expression of what you are. What a gain to the work of God would be realized, if those who know the grace of Christ more fully acted up to the precept of St. Paul—"to lay by them in store, as God hath prospered them." How solemnly the word of the prophet sounds in our ears, "Ye have robbed God. Wherein have ye robbed? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Beloved fathers and brethren in the ministry of the Christian Church, we offer you the expression of our most affectionate and loyal regard. Pastors and overseers in the Church of God, yours is, indeed, a most solemn and glorious calling. The higher interests of man are your immediate care. You work for eternity. The eternal in the life of man, as distinguished from the merely temporary, is ever with you. The domain of the action is the conscience. You see that conscience in its ruin through sin. You bring to it redemption in Jesus Christ. You are interpreting the mysteries of the human

being; you are stewards of the "mysteries" of the Divine. Deem it not intrusive if we plead with you. Be faithful. Speak plainly as to sin. "Low thoughts about sin, low thoughts about Christ." Be clad in the declaration of the whole counsel of God. Do not shun that because of the likings or dislikings of men. Aim at the apostle's mark—to know nothing among your people save Jesus Christ and Him crucified. A full Christ—a free salvation—be this the end of all your preaching and labor. Rightfully divide the word of truth. Remember the immature, the young in years or in wisdom; "Feed the lambs." Remember the mature, the old in years or in wisdom; "Feed the sheep." Our Master is very kind and gracious. He takes our poor service, and thinks kindly of us when our hearts are set to do His will. Toil on, dear brethren. The sound of His footsteps is ever behind you. Whatever your interest in those among whom your labor may be, it is as nothing to His. You are to be ministers to the people. His joy will be our strength, if, trusting Him, we realize the position that we are Ambassadors for Christ as though God did beseech by us.

Beloved brethren in the eldership, we offer you the testimony of our appreciation of your work and labor of love. Those of your number who have deliberated in this Council have helped largely by their wisdom and earnestness to make it successful. And our experience is only a mirror of the benefits to a congregation of a zealous and efficient eldership. In Presbyterian Churches, your position is one of honor, and opening into many ways of usefulness. Let us entreat you to reflect on the duties of your office. Do not rest content with a merely perfunctory discharge of them. The service of God's Church should obtain more than mere scraps of time or fragments of energy. Your shrewdness, your capabilities of administration, your spiritual and mental gifts, should be freely offered to the purposes of your calling. We ask you especially to regard the Sabbath-schools connected with your churches as your charge. When the elder as teacher or overseer proves his interest in the school, both teacher and taught are encouraged, and the right relation of the schools to the Church is maintained. Brethren, be circumspect in your daily walk. Hold up the example of a life in the world, yet unworldly. Be in your several places Christ's witnesses, yourselves ruled by Him, and so prepared to rule in His name and spirit in the congregations with which you are associated.

Believers calling on the name of Jesus Christ our Lord, we have realized with most gracious power the oneness of all believers. We have felt how large is the section of the family of Christ holding the Presbyterian language. And we ask you and others to adhere loyally to this section of the family. Its history, its constitution, the simplicities of its worship, and the purity of its doctrine constitute its claims on your regard. But Presbyterianism has been to us during our conference less than the consciousness of Christendom. Christendom is one. The sea is one, although there are so many seas. The flock is one, although there are many flocks. And so with the Church. The same currents of thought, the same forces, drifts and tendencies, appear, sooner or later, in all Churches. None can shut itself off from the other. "If one member suffer, all the members suffer with it; if one member be honored, all the members rejoice with it." May we not assure the weaker Churches of the European continent, or of more distant continents, of the loving regard and sympathies both of the old and the new world? May we not pledge that those to whom much has been given will pray for and help, with purse and with prayer, those who are called to pass through a great fight of affliction?

It is one of the principles of our Alliance, that no interference in the creed or constitution of the Churches forming it is allowed. We do not touch on ought in which one denomination stands apart from the others. We bid you all God speed in your several fields. We desire that every Church may receive, in ever increasing measure, the power of the Holy Ghost, and that all standing in their lot may manifest that charity which "suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

That God in His own time may heal every division we will pray; and meanwhile the surest way of union is for each Church and each Christian, to live at the great centre of blessing, Christ Himself. In Him we are one. Through Him we shall be one in a resolute and holy war against the devil, the world and the flesh; one in the longing to labor for the perfected kingdom of God; one in the response of the redeemed: "Even so, come Lord Jesus."

Commanding you to God and the word of His grace, we bid you farewell. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Family Reading.

SOME OTHER DAY.

BY ANNA F. BURNHAM.

Come, follow me! I know Thy voice is calling,
But oh, so fair appears my childish way!
I hear Thy accents low,
Thy love divine I know,
And sometime, ere the evening dews are fall-
ing,

I'll leave the lilies fair,
And offerings most rare,
And precious shall Thy patient love repay
Some day—some other day.

Wilt follow me? O patient voice and plead-
ing!

The lilies now have lost their power to
stay;
But I have seen afar,
The glimmer of a star,
That seems to tempt me with its coy reced-
ing;
And is its fair renown
The jewel in my crown
Yet to be won? Ah, then I will obey—
Some day—some other day.

Come unto me, all ye so heavy laden!
O heart of mine! and canst thou yet de-
lay?

But cares press thick and fast;
Oh, for my careless past,
For my lost youth and childhood's vanished
Aidenn!

Not 'mid this ceaseless fret;
I'll come—but, oh, not yet!
There comes a quiet hour at close of life,
they say.

Some day—some other day.

Come unto me! Alas! too late I linger,
And solemn ghosts of vanished yesterdays
Throng from their graves, tear-wet
With passionate regret,

And point at last a sad, accusing finger.
God's love still lingering?

Alas! how can I bring
From all my prayerless years, this one for
praise;

This day—of all my days!
—Christian Union.

HIS MOTHER'S BLESSING.

There was the usual crowd at the de-
pot. Some hurried hither and thither
with satchels, bundles, shawls and all
the other paraphernalia of the well-
equipped traveler, not excepting the
lunch baskets, which filled the mind of
the beholder with a vague appetite as
his vivid imagination pictured tooth-
some repast of cold chicken, tongue,
preserved sweetmeats, pies and the like,
closeted in their dark recesses.

Noticeable among the passengers
which filled the ladies' waiting-room
and overflowed on the platform were a
distinguished pair—noticeable anywhere,
but more particularly here in this het-
erogeneous mass of human beings.

Some strong emotion held them both
with its deep and earnest spell, but in
one the feeling while deeper, was at the
same time under better control. There
are few spectacles more touching than
the appearance of deep feeling with evi-
dent effort at strong and continued re-
straint.

The two persons were mother and
son; the former a widow, clad in the
sable weeds which mutely and sadly
told the story of her bereavement, and
it required but little penetration to per-
ceive that this was her only son and
that her heart, sore perhaps from recent
affliction, was altogether bound up in him.
She was tall, slender and stately, and on
her white brow, touched here and there
by raven tresses, mingled with silver,
and in the soft, dark eyes there slum-
bered, rather than shone, that expression
of patient resignation, that serenity of
heart which comes alone to those for
whom affection has been sacrificed; those
who have learned in the midst of crush-
ing sorrow the sublime meaning of those
words: "To suffer and be strong." Her
son was a tall, slight and graceful
youth of about eighteen summers, with
the same clear honest eyes, and cheeks
bronzed by the sun, but a forehead white
as alabaster, surmounted by a waving
mass of nut-brown curls, which defied
the touch of the hairdresser's pruning
scissors, and showed here and there a
rebellious lock, as irrepressible, alas! as
the owner, the irresolute curves of whose
scarlet lips betrayed him an easy dupe,
to those who cared to lead him astray.

The preparations grew more varied as
the hour for starting approached.

A middle-aged gentleman, portly and
good-natured, made his appearance, and
seeing our travelers, exclaimed, heartily:
"How d'ye do, Mrs. Balfour; how are
you, Fred? Are you going on this
train?"

"I am going to try my fortune in
Colorado, Mr. Lawson."

"And your mother?" he said, turning
to her.

"She remains here for the present."

"I thought perhaps it would be better
for him to leave home for awhile, espe-
cially as he has an uncle there who has
often urged me to send him, and has
already pictured a bright future for him

there," said the lady, in clear, sweet
tones, though it was with an effort she
kept back the tears.

"Quite right," responded Mr. Law-
son; "it will make a man of him to de-
pend on himself. I've no doubt it will
be quite lonely for you, madam, for a
while at least."

"I do not take my own feelings into
consideration, I assure you, sir, else I
would never give my consent. It is only
that I feel that there are better oppor-
tunities in the West for a young man
who has to make his own fortune, and
there are surely no openings for him here.
We have tested that pretty thoroughly,"
she added, with a sigh.

The presence of a third party at this
last interview between mother and son
was felt to be a relief, for, when the
heart-strings are about to be shattered,
the untold agony is inexpressible and
each utterance is felt to be a pang. The
trio beguiled the time in conversation
on unimportant and trivial topics until
the bell rang. Then the pale mother,
clasping her treasure once more in her
embrace, and secretly and without
ostentation placing a plain gold ring on
his finger, while with trembling lips she
invoked a silent blessing on his young
head, bade him good-bye and saw the
swiftly-moving train bear him out of
sight.

A year had passed, and with it had
brought many changes. Surrounded by
the temptations which, in a strange and
distant city, are so apt to lead young feet
astray, Frederick soon became an easy
prey to more than one vice. His uncle
was immersed in business cares, and,
having no children of his own, was not
calculated to scrutinize the actions of his
nephew. Besides, most of his delinquencies
from the path of rectitude took place out
of business hours, when the old man was
"sleeping the sleep of the just," leaving
his ward to do the same if he chose. As
Fred was for the most part attentive to
mercantile duties, and his uncle over-
indulgent (for the former was really a
lovable and prepossessing youth), he took
it for granted that all was as well as
could be expected, and if not, why, "boys
will be boys," he asserted to himself
with a chuckle of amused satisfaction.

When some of his male friends told him
that his nephew was "cutting rather a
wide swath," his good-humored counte-
nance would cloud up for a while, and
then he would say: "Oh, he will turn
out all right. Sowing his wild oats, you
know. Blood will tell," and mention
other proverbs which can often be made
to point many interior jests and strength-
en many a weak argument.

But there was one sentinel that kept
watch and ward over the fatherless boy.
Night and night, while the pale stars
looked down with their solemn, serious
eyes, the anxious mother knelt by her
couch, and the name of the distant, way-
ward, but beloved one, was borne aloft
on the pinions of those pure and holy
orisons which enter into the court of
heaven and plead with strange and un-
earthly sweetness there.

Time passed and the letters which had
at first been regular, affectionate and
satisfactory, were few and brief, and
there was a notable lack of information
about his duties, pursuits and pleasures,
in great contrast to the confidential com-
munications of the past. A deep anxiety
took possession of her, when after a long
delay she wrote a letter of inquiry to his
uncle, to which she received a reply
rather evasive, yet cheerful enough for any
but the argus-eye of maternal affection.
Deeming herself perhaps too solicitous
and prone to look on the dark side of
events on account of past vicissitudes,
she waited with what patience and resig-
nation she could command for further
particulars concerning the success of his
business ventures. It had been her in-
tention when he left her to join him as
soon as circumstances would permit, and
now she hastened her preparations with
greater rapidity as weeks passed and she
heard nothing save a few brief lines in-
forming her that he was well. As the
time of departure drew near a strange
presentiment of evil seemed to settle
down upon her spirits, and a deep gloom
as of approaching danger filled her aching
heart.

It was night in Denver. In one of
those gilded haunts of vice so numerous
and popular in that Western city, the
sound of drunken revels could be heard.
The waning moon shed a soft, mild lus-
ter on the almost deserted street, for the
night was far advanced, and the fresher
breezes of approaching morning began to
make itself felt in the atmosphere with-
out; but within, the fetid fumes of li-
quor, tobacco and artificial light, together
with the stifling warmth, offered a nau-
seous contrast and proved a sickening
pabulum for lungs expanded and braced
by draughts of the purer evening air of
heaven. And if the contrast was dis-
tinct in this respect, how much greater,
alas! was it, considered in a mental and
moral aspect? Within, the dice rattled,
the glasses clinked, and rough and burly

forms associated, with besotted and de-
graded faces, lurked around the tables
and handled the treacherous ivory,
and still more treacherous fluids with
which the wearied bartender served the
frequenters of the vile and desperate
place. From many a belt gleamed the
murderous light of a hidden stiletto, and
the ready pistol was a necessary adjunct
to the "apparel" which here, as else-
where, "proclaimed the man."

Many nationalities were represented
among them—Mexicans, with dark,
fiery faces and sombrero hats; Chinese,
smooth and oily, with outward stupidity,
concealing deep cunning and artifice, and
American youths, coarse and debased by
habit, association and lack of restraining
self-respect.

Amid this mass of human debris, near
one of the card-tables, his face flushed
with intoxication, his hand trembling
with nervous eagerness, and his form
carelessly attired, sat Frederick Balfour.
How like a fair flower amid weeds he
looked, in spite of his haggard face, his
reckless air, and his bloodshot eye. The
graceful air so natural still lingered in
his lithe movements and on the brow
and mouth, once so fondly imprinted
with a mother's parting kiss, dwelt a
shadowy expression of sadness, as if his
guardian angel, bidding farewell, had
fanned him with her departing pinions
and left the fleeting perfume of her holy
presence on his guilt-stained brow.

The play was at its height when a
quarrel arose among the men; the in-
tense eager looks of the players were ex-
changed for those of malice, hatred, mur-
der! In the dark, wicked faces gleamed
a deadly light, as Frederick, with youth-
ful pertinacity and abandon, heeded them
not, and by continuous contradiction
added fuel to the dangerous flame.

He had no more money to stake, and
foiled in their expectations, they made
threats, both loud and deep, and boldly
accused him of fraud and even theft.
At this juncture, the eye of one of his
adversaries fell upon the ring which
still adorned his hand and glittered like
a talismanic guard against evil and de-
struction. Its intrinsic value was little
calculated to awaken the cupidity of any
observer, but to a grasping mind the
sight of gold, however insignificant, is
in itself a temptation.

"Snake the ring," the Mexican rough-
ly exclaimed.

"Yes, the ring," stupidly echoed his
companions, who were more inebriated
than himself and were ready to greet
any brutality with oaths and applause.

Frederick looked at his mother's part-
ing gift and as he impulsively drew it
from his finger, the inscription which
he had once read with such deep emo-
tion, met his fevered gaze—"God bless
you."

With what a thrill of anguish he read
the words, and the unconscious little
shining circle seemed a sad and silent
monitor, pointing him toward the
scenes of happiness and innocence now
so far in the distance, and from which
his all too willing feet had sadly
strayed.

"I will not, I cannot," he answered,
hoarsely, as with pale and averted face
and trembling hands he replaced the
loving token on his finger.

"Then, by—, I'll make you!"
yelled the ruffian, and seizing him by
the throat, he made a ferocious lunge
with a stiletto.

The parties in and around the saloon
had by this time gathered near, and ex-
citement deep and intense prevailed.
No one heeded the fact that a carriage,
with a lady robed in deep mourning for
its only occupant, had halted near the
door, as a boy rushed in and called to
his companions without: "Balfour's
gettin' out by Mexican Joe!"

At the sound of the name the lady in
the vehicle called to the driver to permit
her to alight, and trembling with terror
and agonized suspense, she found her
way into the saloon, where a crowd was
rapidly collecting. With nervous haste
she threaded her way into the room from
which the noise of strife proceeded, the
gamins making way for her in silent
wonder as she advanced. And well they
might gaze at her in startled surprise.
Such a face and presence were never seen
in the purlieus of that region before save
to pass by in a public conveyance, per-
haps, and then as rapidly as possible, as
if to avoid contamination with the coar-
ser elements of the degraded resort.

Tall, stately, with streaming eyes and
quivering lips, her black robes sweeping
behind her as she walked, she entered
and saw her son just as he reeled from
the blow inflicted by the cruel knife of
his vindictive foe. His glance, full of
terror, despair and agony in that dread-
ful moment, saw and recognized her, and
his bleeding form fell into her loving,
faithful arms with the simultaneous ex-
clamation: "Oh, mother!" and "My
dear Frederick, my precious boy!" fell
on the ears of the astonished multitude.

A hush of respectful sympathy moved
those rugged hearts as quickly and care-
fully they assisted in removing the suf-
ferer from the dreadful scene. Speedily

summoning aid, the mother drove to the
hotel with her cherished burden, once
strong and athletic, now weaker and
more frail than herself.

A physician was called in, and to her
great relief the wounds, though danger-
ous, were not pronounced fatal. A faint
hope still lingered, and with care and
watchfulness he might survive. And
need it be added that there would be no
lack of affectionate care, when a devoted
mother keeps sleepless vigil beside the
couch of her suffering, yet youthful and
only son.

Reader, would you follow the fortunes
of Frederick Balfour, go with me to a
great city in the West, where the lap-
ping waves of a peaceful ocean caress
the beautiful concave of the Golden
Gate; where, amid the hum of business,
the dreams of the most visionary are
often a bright reality; where the for-
tunes, like the far-famed palace of Alad-
din, rise in a night and gladden the sur-
rounding plains with their splendor at
the rising of the morning sun.

It is the holy Sabbath day, and as the
voice of deep-toned bells, calling to
cathedral and chapel, linger faintly on
the air, the throngs of expectant and
devout people hasten to the temple of
worship. In one of these, the young
minister takes his place behind the pul-
pit, and for a few moments bows his
head in prayer.

In this vast assemblage there is one
whose heart throbs with far deeper and
grander joy than it ever pulsated before.
There she sits. Her pale face has bor-
rowed from excitement a faint tinge of
youthful bloom; the clear dark eyes are
true and earnest as of yore; and the
slightly curling threads of hair which
touch her placid forehead so carelessly
are now quite silvered, yet seeming to
wear heaven's holiest benison nestling
among their waves of snow.

The choir began their solemn anthem,
"God is the refuge of His people," and
as the deep, sonorous chords melt and
mingle in the lofty temple, and then
flit away to heaven, a solemnity broods
over the hearts and minds of the eager
and expectant congregation.

The anthem finished, the minister
rises. It is the same Frederick, changed
more, perhaps, from within than with-
out, for the frank, earnest eyes are still
there, the scarlet lips, surmounted now
by a brown mustache, the waving locks
are brushed smoothly back except where
here and there a wayward curl will steal
from its restraint, and hint that boy-
hood was scarcely passed, though stern
yet noble manhood, on the brow and in
the heart, now reigns supreme.

His voice, deep and musical, enchains
and enrapt the hearers, as, filled with
reverence, fervor and holy enthusiasm,
he leads them in prayer, and points with
unerring distinctness to the snares and
pitfalls of the path once trodden by his
own youthful feet, and with glowing
zeal invites them to a fairer road, where
blossom the flowers of purity and holi-
ness, conducting the tired wayfarer to
the refreshing haunts of wisdom, "whose
ways are ways of pleasantness and all
her paths are peace."—*Louisville Courier-
Journal.*

"A PLEASANT GIRL."

A traveler in Norway, last summer,
came to a village early one morning,
and was struck by the air of gloom
which pervaded the streets. Unable to
speak a word of the language, he could
not ask the cause of this, and concluded
that some sickness or financial trouble
had fallen upon the community.

As the day wore toward noon, how-
ever, these houses were closed, shop-
windows were covered, all trade and
business ceased. It was a death, then.

Presently he saw the people gathering
for the funeral. There were the village
official, the nobleman from the neigh-
boring chateau, and, apparently, every
man, woman and child in the village.
It must be some dignitary of the church
who was dead, or some other county
official.

As he stood watching the crowds pass-
ing down the little rocky street, he caught
sight of the face of a German known to
him. He beckoned to him.

"The town has lost some great mag-
nate, apparently?" he said.

"Ah, no. It is only a young maiden
who is dead. No. She was not beau-
tiful nor rich. But oh, such a pleasant
girl, monsieur! All the world seems
darker now that she is dead!"

It is a singular fact that when we
reach middle life and look back, it is
not the beautiful, nor the brilliant, nor
the famous people whom we have
known, that we remember with the
keenest regret; but some simple, sincere,
"pleasant" soul, whom we treated as an
every-day matter while she was with us.

Go into a family or social circle, or
even into a ball room, and the woman
who has the most friends there as a rule,
is not the belle, nor the wit, nor the
heirress, nor the beauty; but some
homely, charming little body, whose fine

tact and warm heart never allow her to
say a wrong word in a wrong place.

The "pleasant women" are the attrac-
tion that everywhere holds society and
homes together. Any woman, however
poor or ugly, may be one of them; but
she must first be candid, honorable, un-
selfish and loving. If she is these, the
world will be better and happier for every
day of her life, and, as in the case of this
poor Norwegian, it will "seem darker
when she is dead."—*Selected.*

SOME MEN'S WIVES.

Three men of wealth, meeting, not long
since, in New York, the conversation
turned upon their wives. Instead of
finding fault with women in general and
their wives in particular, each one obeyed
the wise man's advice, and "gave honor"
unto his wife.

"I tell you what it is," said one of the
men, "they may say what they please
about the uselessness of modern women,
but my wife has done her share in secur-
ing our success in life."

"Everybody knows that her family
was aristocratic, and exclusive, and all
that, and when I married her she had
never done a day's work in her life; but
when W. & Co. failed, and I had to
commence at the foot of the hill again,
she discharged the servants and chose
out a neat little cottage, and did her own
housekeeping until I was better off again."

"And my wife," said a second, "was
an only daughter, caressed and petted to
death, and everybody said, 'Well, if he
will marry a doll like that he will make
the greatest mistake of his life;' but
when I came home the first year of our
marriage, sick with the fever, she nursed
me back to health, and I never knew
her to murmur because I thought we
couldn't afford any better style or more
luxuries."

"Well, gentlemen," chimed in a
third, "I married a smart, healthy,
pretty girl, but she was a regular blue-
stocking. She adored Tennyson, doted
on Byron, read Emerson, and named the
first baby Ralph Waldo Emerson and
the second Maud; but I tell you what
'tis," and the speaker's eyes grew suspi-
ciously moist, "when we laid little
Maud in her last bed at Auburn my
poor wife had no remembrance of neglect
of stunted motherly care, and the little
dresses that still lie in the locked drawer
were all made by her hands."—*Journal
of Commerce.*

KEEP AHEAD.

One of the grand secrets of success in
life is to keep ahead in all ways possible.
If you once fall behind, it may be very
difficult to make up the headway which
is lost. One who begins with putting
aside some part of his earnings, how-
ever small, and keeps it up for a num-
ber of years, is likely to become rich be-
fore he dies. One who inherits prop-
erty, and goes on year by year spending
a little more than his income, will be-
come poor if he lives long enough.
Living beyond their means has brought
multitudes of persons to ruin in our
generation. It is the cause of nine-
tenths of all the defalcations which
have disgraced the age. Bankers and
business men in general do not often
help themselves to other people's money
until their own funds begin to fall off,
and their expenditures exceed their re-
ceipts. A man who is in debt walks in
the midst of perils. It cannot but im-
pair a man's self respect to know that
he is living at the expense of others. It
is also very desirable that we should
keep somewhat ahead in our work.
This may not be possible in all cases;
as, for instance, when a man's work is
assigned to certain fixed hours, like that
of the operatives in a mill. But there
are certain classes of people who can
choose their time for the work which
they are called to do, and amongst them
there are some who invariably put off
the task assigned them as long as possi-
ble, and then come to its performance
hurried, perplexed, anxious, confused—
in such a state of mind as certainly un-
fits them for doing their best work.
Get ahead and keep ahead, and your
success is tolerably sure.

Useful Hints and Recipes.

STEWED PRUNES.—Wash prunes in
warm water and rub them well between
the hands. Put them in a kettle covered
tight, with two quarts of water to one of
prunes. Stew two hours. They do not
require any sugar.

PRESERVED CITRON.—Boil the citron
in water until it is clear and soft enough
to be easily pierced with a fork; take
out, put into a nice syrup of sugar and
water, and boil until the sugar has pen-
etrated it. Take out and spread on
dishes to dry slowly, sprinkling several
times with powdered sugar, and turning
until it is dried enough. Pack in jars
or boxes, with sugar between the layers.

Miscellaneous.

A LUMP OF CARBON.

Tell me, lump of Carbon, burning
Lurid in the glowing grate,
While thy flames rise twisting, turning,
Quench in me this curious yearning,
Ages past elucidate.

Tell me of the time when, waving
High above the primal world,
Thou, a giant palm-tree, lifting
Thy proud head above the shifting
Of the storm-cloud's lightning hurled,
While the tropic sea, hot laving,
Round their roots its billows curled.

Tell me, did the Mammoth, straying
Near that mighty trunk of yours,
On the verdant stop and gaze,
Which thy ample base displays,
Or his weary limbs down laying,
Sleep away the tardy hours?

Perchance, some monstrous Saurian, sliding,
Waddled up the neighboring strand,
Or leapt into its neighboring sea
With something of agility,
Though all ungainly on the land;
While near your roots, in blood-stained fray,
Maybe two Ichthyic beasts colliding,
Bit and fought their lives away.

Tell me, Ancient Palm-corps, was there
In that world of yours primeval
Aught of man in perfect shape?
Was there good? and was there evil?
Was it man? or was it ape?

Tell me, lump of Carbon, burning
Lurid in the glowing grate,
Lies there in each human face
Something of the monkey's trace?
Tell me, have we lost a link?
Stir thy coaly brain and think,
While thy red flames rise and sink,
Ages past elucidate.

—Chambers' Journal.

GROWTH OF THE LARGE CITIES.

New York city, of course, stands easily first, and is the only one requiring seven figures to express the total of its humanity. At a long interval after it comes Philadelphia, which during the last decade grew with a growth nearly equal to New York (24 per cent.), but which in 1880 had not yet arrived at the total reached by New York in 1870. New York's total is 1,209,561, Philadelphia's 842,000, and Brooklyn's 554,608, a growth for the last named of 40 per cent. Chicago and St. Louis have changed places since 1870. Chicago's population increased 60 per cent. to 477,500. St. Louis increased only 21 per cent., or to 375,000, and has consequently fallen one step in the scale. Boston, too, has beaten Baltimore, and now with an increase of 40 per cent., as against Baltimore's 23, stands sixth, with a total of 325,000 inhabitants. Baltimore has 330,000. Cincinnati increased its total 19 per cent., or to 225,804, and stands eighth as it did ten years ago. New Orleans and San Francisco show another comparative change. New Orleans increased only 8 per cent., as against San Francisco's 55 per cent., of gain, and consequently it has fallen from ninth in 1870 to tenth in 1880. Its population is 207,328, and San Francisco's is 227,850. Other six figured cities, making 18 in all thus far, are in order, Washington (160,000), Cleveland (157,000), Buffalo (149,000), Newark (136,000), Milwaukee (130,000), Detroit (119,000), Louisville (112,000), and Providence (104,000). Among these eight there have also been many comparative changes, as will appear from the order of 1880, which was Buffalo, Washington, Newark, Louisville, Cleveland, Detroit, Milwaukee, Providence. How these changes resulted is sufficiently apparent from the fact that Washington's increase was 45 per cent.; Cleveland's, 71; Buffalo's, 27; Newark's, 30; Milwaukee's, 92; Detroit's, 50; Louisville's, 11; and Providence's, 52. In order to make the comparison of six figured cities complete, the claims of Pittsburg and Jersey City, returns from which are not now at hand, should doubtless be taken into account. Denver (Col.) reports a gain of 614 per cent., which is entirely exceptional, and is, of course, due to special well known causes. Other noticeable large gains are 244 per cent. at Minneapolis, 195 at Pawtucket, 142 at Chester, 101 at Atlanta, 102 at Waterbury, and 100 at St. Paul, from which it will appear that prosperity in this respect, at least, has fallen nearly equally on the North, South, East and West.—*New York Times*.

Selections.

Malice drinks one-half of its own poison.

If one has served thee, tell the deed to many; hast thou served many, tell it not to any.

All of us who are worth anything spend our manhood in unlearning the follies or expiating the mistakes of our youth.

There is a great deal of modesty in this world which will gaze at almost anything—provided it can be seen through a crack.

To achieve the greatest results the man must die to himself, must cease to exist in his own thoughts. Not until he has done this does he begin to do aught that is great.

One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.

—Adelaide A. Proctor.

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the ground with tears.
It is not just as we take it—
This mystical world of ours;
Life's field returns as we make it,
A harvest of thorns or flowers.

Science and Art.

STATUE OF RELIGIOUS LIBERTY.—The Jewish statue of Religious Liberty, erected by the Order of B'nai B'rith, has been removed from the site in Fairmount Park fronting on Belmont avenue, and placed on a plateau of high ground to the east of Horticultural Hall.

A THIRD GREAT TUNNEL.—A Geneva despatch to the *London Daily News* says: "The boring for the Arlberg tunnel is actively progressing on the Austrian side of the mountain, and will shortly commence on the Swiss side. The proposed great tunnel of Arlberg is on the line of the railroad which is now being built from Innsbruck to Bludenz. The road will be eighty-one miles long, the first section, from Innsbruck to Landeck, having a length of forty-six miles, and the second, from Landeck to Bludenz, a length of thirty-five miles. It is expected that the total cost of the road will be \$9,692,000. At St. Antoine, 1,721 feet above Landeck, is the beginning of the great tunnel. The point fixed upon by the Austrian Government for the opening is not the one chosen by Gen. Nordling, who first surveyed the ground. The tunnel, had his scheme been adopted, would have been higher up the mountain, shorter, wider enough only for single rails, and therefore less expensive than the one finally fixed upon. But the Government, believing that the Arlberg line will some day be one of the most important in Europe, decided that it is expedient to provide every facility for a great traffic. The gradients are to be as easy as possible, even though the tunnel should be a little longer, and the line will be double railed throughout its length. In this connection it is interesting to learn that the entire length of the great St. Gothard tunnel will be in running order by April. Together with the Mont Cenis and St. Gothard tunnels, the Arlberg will rank among the great engineering works of Europe."

COLORS AND THEIR EFFECTS.—The importance of studying the nature and effects of different colors, says the *New York Commercial Bulletin*, is now admitted by wide-awake manufacturers, as well as by those dainty persons who discourse simply on aesthetics. The textile manufacturer is in special need of enlightenment on the subject, for not only the feminine mind is inclined to "striking effects," but even gentlemen of mature age exhibit a partiality for multi-colored garments which were generally in olden time, if not of sombre, at least of quiet shades. A German work on the "Play of Colors" contains some curious facts about the effects of various colors. The effect of black and white, for instance, depends a great deal on the manner in which they are brought together. Thus a white necktie worn by a pronounced colored citizen, has quite a different effect from a black tie on the snowy shirt front of a blonde young gentleman. In the former case it serves to break the uniformity, and, making a dividing line between the head and neck, has something quite impressive in its character. But black on white has not the same effect—it is natural. Players assert that a game with black dominoes with white spots has something queer about it. Criminals were paraded in former days carrying black boards, with white, but not very flattering notices. White linen, brings out black or dark clothes in full freshness; but white pantaloons worn by an African—unless he be engaged in the cheerful vocation of whitewashing—our authority contends are by no means becoming. The contrast is too strong. A Bedouin in a white *bournous* is the incarnation of fierceness. A black point on a white ground appears smaller than a white spot of the same size on black ground. Obese persons generally look larger in the summer, owing to their wearing light-colored clothes. In other respects there is something extraordinary in color itself, in accordance with the prescriptions of nature. Thus the domestic fowl lays white eggs, while wild birds always have colored ones. Yellow is the poison color, and the Colorado beetle, the wasp, serpent, etc., are of this protective shade. With the advent of the electric light, it may be added, there will probably be a new departure in colors. In the meantime the chemists of the world are busily engaged in discovering new shades, and it is no easy matter to find names for them.

Items of Interest.

Mr. Elliot, of Abbeymains, Scotland, lately received from his landlord, Lord Blantyre, a check for £948 7s. 6d., with a letter in which he said that he believed, in consideration of the very bad times, he had for fifteen years been over-rented. His rent had been \$8,000 a year.

Apropos of French military discipline we read: "A sentry placed before a powder magazine sees his Colonel approaching, smoking an imported Havana cigar. He presents arms, and says, firmly but respectfully, 'Pardon me, Colonel, but smoking is not allowed here.' The Colonel, with a superb gesture, flings away the cigar and gives the faithful sentinel a lous d'or. As soon as he has got around the corner the faithful sentinel, with proud tears on his rugged countenance, picks up the cigar and finishes it with every manifestation of delight."

The bridegroom of a Waukegan wedding was a Baptist, and the bride a Methodist. They had agreed that immediately after the ceremony they would decide which should embrace the other's religion. The officiating clergyman declined to toss up a cent, partly because he would not countenance such a proceeding, and partly because, being a Methodist, he might be accused of fraud if the bride won. The bride herself finally threw the coin and lost. When she went to join the Baptists, however, they rejected her because she did not believe in close communion. "That

displeased the husband, and he went over with her to the Methodists."

The actual strength of the Turkish army is, owing to the impossibility of obtaining accurate information respecting its distribution, the effective of the several units, etc., extremely difficult to estimate, but according to a calculation made by a Prussian officer, there were altogether from 150,000 to 160,000 men under arms at the end of 1879. Another Prussian officer, however, estimates that at the close of the last year there were not more than 110,000 Turkish soldiers in European Turkey, and still another estimate puts the number at between 95,000 and 100,000; but of these more than half may be set down as recruits. On the Greek frontier, however, a large number of irregular troops have assembled; but the strength of these, as well as of the Albanian League, cannot be even approximately estimated. The men of the regular army are well-armed, but a large number of them, being recruits, called to the colors during the past summer, are only very imperfectly trained; while, as officers, non-commissioned officers and men alike have received no pay to speak of for two years, the discipline of the army is greatly impaired.

Personal.

Thomas Carlyle has abandoned the idea of writing an autobiography on account of his continued ill health. The first volume of a life of him written by Froude with his consent and assistance will appear in 1881.

By the will of the late David N. Lord, of New York city, who used to write so copiously on the question of Christ's second advent, the sum of \$7,500 is bequeathed to Lafayette College, at Easton, Pa., to be used during the life of Professor Lyman Coleman, D. D., to increase his salary, and afterwards to pass into the funds of the College.

It is now generally understood amongst the Baroness Burdett-Coutts' friends and near relations that she has quite resolved to carry out her intention of marrying Mr. Ashmead Bartlett, but with the proviso that the settlements shall be all on her side, and her money (such as remains to her) safely tied up. It is also believed that the marriage will not take place till all legal difficulties with regard to the Duchess of St. Alban's will are cleared up.

Farm and Garden.

ALLOWING a horse after being heated with exercise to stand in a cold wind till he is thoroughly chilled is not only cruelty to animals but bad policy for the owner of the horse. The result of such neglect is frequently cerebrospinal meningitis, epizooty and heaves. It pays to put on a blanket, even if the horse is only to stand a few minutes.

CURE FOR THE EPIZOOTY.—An old veterinary surgeon sends the *N. Y. Times* the following "simple and safe cure" for the epizooty: "Take one pound gum asphaltum, mix it with one gallon boiling water, stir mixture constantly until the asphaltum is dissolved, let the mixture cool, strain and give one half pint every three hours. This will relieve the horse within twelve hours, and give him a good appetite."

AMONG the causes which produce brittle hoofs in horses and cattle, the *National Live Stock Journal* mentions the frequent standing in rotting dung heaps, or in pools of decomposing liquid manure. In the dung heap there is not only the moisture and steam soaking and softening the hoof, but there is abundance of ammonia gas, which is especially calculated to soften, dissolve and destroy the horn. Standing in such decomposing organic matter is still more injurious when the animal is confined to a box or stall, for here the injurious effect of inactivity is added to the other conditions.

AGRICULTURAL SCRAP BOOK.—Every farmer should keep a book in which to paste agricultural scraps. Every one in reading a paper will see a number of things which he will wish to remember. He will perhaps see suggestions, the value of which he will desire to test, or hints which he will want to be governed by in future operations. And yet after reading the paper he will throw it down and will probably never see it again. In such a case all the valuable articles will be lost. To prevent such a loss, every reader should clip from the papers such articles as he desires to preserve and remember, and paste them in a scrap-book. Such a book at the end of a year or two, will be very interesting and valuable.

SPRING AND FALL PIGS.—Pigs littered in the fall or early winter, owing to the cold weather, lack of green food, etc., seldom make a good start, and in many cases are eaten as soon as dropped by their voracious dams. Pigs for the greatest profit should come about the opening of spring, with its fresh grass and warm sunshine; they can then be ready for the market by fall, and very few risks will be run. For this end sows should be bred in December or January. At one time large hogs were highly prized in the market, but now smaller ones are in demand, and such pork can be produced at less expense per pound than that of large hogs. Young hogs are the most profitable, born in spring and marketed in the fall.—*American Agriculturist*.

SOWING RYE AMONG CORN.—One mode of getting green food for cattle and sheep in early spring is to sow rye in corn stubble early enough to get a good fall growth. What feed is thus grown is as nutritious as ordinary pasture or roots, and costs nothing except for seed and cultivating under. Really the feed costs nothing, for in sowing the rye many weeds are destroyed, a new surface is turned up, and the weed seeds which sprout perish in the winter. This alone is ample to pay for labor and seed. There is a further advantage in having the soil covered during the winter instead of being naked, as it otherwise would be. Rye sown now will give considerable feed for sheep and cattle this fall, and more yet in the spring before plowing. This spring feed is especially valuable for ewes with lambs after the ground has settled.

Married.

In Christ Reformed Church, Funkstown, Md., Nov. 4th, by Rev. Simon E. Miller, Mr. J. N. Emmert of Barnesville, Md., to Miss Alice J. Shafer of Funkstown, Md.

At the residence of the bride's parents in Mt. Pleasant, Pa., by Rev. B. B. Feyer, on the 24th of November, 1880, William M. Weaver of Lyonsburg, Pa., to Jennie S. Morrison, of Mt. Pleasant, Pa.

On the 23d of Nov., at 12 o'clock, M., in the Third Reformed Church of Baltimore, by the Rev. C. Clever, Josiah B. Hopkins to Miss Mary M. Frank, younger daughter of George Frank, Esq., both of Baltimore.

On the same evening, at No. 216 North Howard Street, Baltimore, by the same, A. H. Geiman to Miss Eliza Jane Fowle, both of Baltimore.

Obituaries.

DIED.—Very suddenly, of heart disease, on November 27th, 1880, near Frederick, Md., Mr. Isaac Brunner, aged 65 years, 9 months and 14 days.

The deceased was a son of Christian parents, Elias and Catharine Brunner. He was baptized in early infancy by the Rev. J. Nathan Helfenstein, and was brought up in the nurture and admonition of the Lord. On the 4th of April, 1835, when a little more than nineteen years of age, he was admitted to full membership in the Evangelical Reformed Church at Frederick by the rite of confirmation, under the ministry of the Rev. John H. Smalls. He maintained his Christian integrity throughout his long life. Modest in his demeanor, he was still earnest in his Christian profession, and by his uniformly godly walk and conversation, furnished an example, which was not without its influence upon those with whom he came into contact. His faith was simple, but yet strong. He loved the courts of God's house, and was constant in his attendance upon the services of the sanctuary. During the forty-seven years of his full connection with the Church, he was absent from the holy communion when administered in his church not more than six times, and his absence in each case was occasioned by sickness, or some cause, over which he had no control.

He served the congregation at Frederick as deacon four years, from 1850 to 1854, and as elder for three terms of three years each, from 1858 to 1861, 1865 to 1868, and 1872 to 1875. From 1859 to 1861, he was also Secretary of the Consistory. He was thus ready to perform any service for the Church that might be assigned him.

On the 26th of March, 1840, he was married to Miss Anna Sophia Shultz, by the Rev. Dr. D. Zacharias. The latter now, as his widow, together with an adopted daughter, never having had any children of their own, are left, as the surviving members of his family, to mourn his sudden departure. They have, however, much to comfort them in their sorrow, knowing, assuredly that, with him, the change has resulted in his entrance upon his heavenly reward.

His remains were interred on the 29th of November in the Reformed cemetery at Frederick, in the midst of appropriate services. The sermon on the occasion was preached by his pastor, Rev. Dr. E. R. Ebbelbach, from Psalm cxvii. 15, "Precious in the sight of the Lord is the death of his saints."

DIED.—At the Naval Academy, Annapolis, Md., Nov. 18th, Cadet Midshipman Edmund E. Kiefer, aged 17 years, 9 months and 22 days.

The above was the fourth son of Ludwig and Mary M. Kiefer of Altoona, Pa. He was a young man of more than ordinary promise. In the summer of 1878 he graduated in the High School of his native city with the highest honors of his class. In the fall of 1879 he entered the Naval Academy at Annapolis, where he also maintained a high grade of scholarship. He was universally esteemed and loved by all those, who knew him on account of his many sterling qualities. In early infancy his parents consecrated him to God in holy baptism, and at the early age of fourteen years he was received into full communion with the Christ Reformed Church, of which he continued to be a consistent and faithful member to the day of his death. His remains were followed to their last resting-place by a large number of sorrowing friends and acquaintances. He was buried Nov. 21st, in Fairview Cemetery, Altoona. Though we cannot but lament his seemingly untimely death, yet we have the comforting assurance, that to him it was gain to die.

"Thou God of Love! beneath Thy sheltering wings
We leave our holy dead,
To rest in hope! From this world's sufferings
His soul has fled."

DIED.—Near St. Clairsville, Penna., Nov. 19th, 1880, Mrs. Susannah Reiss, aged 67 years, 9 months, 12 days.

DIED.—Near Mowry's Mill, Bedford Co., Pa., Nov. 11th, 1880, Elizabeth, wife of Joseph Lokes, Esq., aged 50 years, 7 months and 6 days.

DIED.—On the 12th inst., at the residence of her son, Mr. Jacob Snyder, in Sharpsburg, Md., Mrs. Amelia Snyder, aged 77 years, 10 months and 20 days.

She was a meek and consistent member of the Reformed Church for many years, and her memory is blessed. She leaves a large family of children and relatives to mourn her departure. May they all imitate her example as she did her Saviour's!

DIED.—On Nov. 9th, of disease of the heart, Mrs. Elizabeth S. wife of A. F. Shelly, M. D., of this city, in the 55th year of her age.

Deceased was a daughter of the late Rev. J. A. Straubinger, and therefore a sister of Rev. N. S. Straubinger, pastor of the First Reformed Church of Altoona, Pa. Mrs. Shelly was greatly respected by a large circle of friends and acquaintances, for her faithfulness in her duties as a wife and mother, and for her Christian spirit in the conduct of life.

Her funeral took place on the 13th inst., from the residence of her husband, No. 839 North 5th Street, and also from Zion's Reformed Church, of which she was an honored and consistent member. The services were participated in by Rev. Dr. N. Gehl, her pastor, Dr. D. Van Hise and Rev. Albert E. Funk. A large circle of friends sympathized with the bereaved husband and children. "Precious in the sight of the Lord is the death of his saints."

D. V. H.

DIED.—At the home of his daughter, in Hancock County, Ohio, Mr. John Leader, aged 81 years, 9 months and 14 days.

Mr. Leader was a subscriber for THE MESSENGER over thirty years, which he highly prized, and spent many happy hours in feasting his soul on the lessons of precious truth it contained. He was a devoted Christian, and a faithful member of the Presbyterian Church for sixty years. He loved the services of the house of God, and was always in his place unless providentially detained, and up to the age of eighty years he was a prompt and efficient Sabbath-school teacher. His sufferings in his last illness were intense, but he bore them with patience, and even in those hours when they were most severe, he would say "Father, not my will but Thine be done." His faith in Christ was firm unto the end. To Him he committed his soul, and would say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." In this bright hope he sweetly fell asleep in Jesus, and his purified spirit has gone to join that of his aged companion, who preceded him in "the way of all the earth." We greatly miss him in the Church and in the family; for under Christ he was our light and guide. Father grant us all grace to follow him as he followed Christ!

M. W.

Books and Periodicals.

A copy of any one of the books noticed in this column will be forwarded to any address by the Reformed Church Publication Board, on the receipt of the price named in the notice.

We have received from J. B. Lippincott & Co., Philadelphia, a copy of W. W. Nevins' *Vignettes of Travel*, which we felt authorized in noticing favorably in advance. We will try to give a more extended comment upon the book next week.

COMMON SENSE IN THE HOUSEHOLD. A Manual of Practical Housewifery, by Marion Harland. New York: Charles Scribner's Sons, 743 & 745 Broadway. 1881.

This is a well printed and carefully bound work, which the women of the country will welcome as a Book of Recipes for Cooking, etc. It is full of sug-

gestions, which will prove to be helps to embarrassed housekeepers. About half of the reliable recipes that go floating through the press, come through the careful hands of the author, and the mothers and daughters who have derived benefit from them, will be glad to find them bound in a convenient volume.

RELIGION AND CHEMISTRY. A restatement of an old argument, by Josiah Parsons Cooke, Irving Professor of Chemistry and Mineralogy in Harvard University. A newly revised edition. New York: Charles Scribner's Sons, 743 & 745 Broadway. 1880. This work as the title page indicates, is a "newly revised edition" of a volume given to the public in times past. The publishers have certainly presented it in a dress that corresponds with advanced judgment and taste. It will meet a want felt by many, who are disturbed by questions of science; for its chief aim is to show that there is abundant evidence of design in the properties of chemical elements alone, and hence that the great argument of Natural Theology rests upon a basis, which no theories of organic development can shake. The author has discovered a truer appreciation of the difficulties which beset the question in Tennyson's poetry, than in the philosophy of the schools.

THE LIFE OF CHARLES HODGE, D. D., LL. D., Professor in the Theological Seminary, Princeton, N. J. By his son, Rev. A. A. Hodge. New York: Charles Scribner's Sons, 743 & 745 Broadway.

This work comes to us a little late, and at any rate, we can scarcely be expected to give it any such full editorial notice as has appeared from time to time in the papers of the denomination of orthodoxy. Dr. Hodge was the standard bearer of orthodoxy. Dr. Hodge was the teacher of thousands of students, and his life, and they all have precious recollections of him, and the book will serve to revive. But Dr. Hodge's life and labors were not confined to people of his own Church. In the course of his professional career, theological students of other denominations were brought into his class-room; and besides, his life was so woven into the history of the theology of the last half century, that any record of it will be referred to by many, and cannot fail to be full of instruction. The book is a biographical picture, a kind of panorama presented by letters and narrative, from the early days of the man on through his stay in the universities of Germany, and his professorship at Princeton, down to the day of his transfer to heaven. Such a biography necessarily gives a picture of the times, and will throw light upon much other history. For this reason it will take rank, and he read with general interest. We may notice some things brought out by the book in future. The portraits in the book are true to life. We well remember the genial face that looked down upon his students during recitations, and especially during the devotional services of the oratory so well described in the book. We have received the above works through J. B. Lippincott & Co., 715 Market Street, Phila.

LANG'S COMMENTARY. Volume XV. of the Old Testament Series, containing the Apocrypha, by Edwin Cone Bissell, D. D. Charles Scribner's Sons, 743 & 745 Broadway, New York. 1880. Pp. 680. Price, \$5.

We have noticed the several volumes of this elaborate work, both those of the Old Testament and New Testament series, as they appeared. The last of the present volume, containing the Apocrypha, by the general editor as well as by the publishers, to complete the Old Testament series. With it, therefore, the labors on this extensive Commentary have been brought to a close. It is especially valuable as furnishing a historical connection between the old and the new dispensation, though not possessing any canonical authority. The work partakes of the general characteristics of the preceding volumes. It evinces much learning and extensive research, and will be found specially serviceable to the Biblical student, who may wish to initiate himself fully into the knowledge of the history of the Jewish dispensation for several hundred years prior to the Christian era. It will doubtless meet with a welcome reception from all such, as well as from all lovers of the Divine Scriptures.

SKETCHES OF WOMEN OF CHRISTENDOM, by the author of the *Chronicles of Schönberg Cotta Family*. New York: Dodd, Mead & Co., Publishers. For sale by Porter & Coates, Pp. 333. Price, \$1.00.

This is a neat, excellent and very cheap book, which we would commend to families as Sunday-school reading. We think it would be a good work! Every thing this author has written is full of entertaining, helpful instruction, and this last book will prove an inspiration and a help. No pastor who reads it will fail to circulate it.

The December *WIDE AWAKE* will be specially interesting to its readers, because it contains fine portraits of two lady artists who have long made pictures for its pages—Miss Jessie Curtis and Miss L. B. Humphrey—the latter at work in her studio. The engraver's work on Miss Curtis' portrait is notably fine. "Kip's Minister," the opening story, is both funny and pathetic. A beautifully illustrated paper follows about the "Boston Day Nurseries," instituted by Mrs. Quincy Shaw. "Saarbrinkend," a long, six page, funny poem, is also very fully and strongly illustrated. Three other poems, "Annie Vance—A. D. 1558," "Miss Lollipop's Housekeeping," and "A Pair of Heroes," are also admirably illustrated. Mr. Benjamin's closing paper in "Our American Artists" Series, relates to the "Lady Artists of America," and is profusely illustrated with portraits and drawings. Another paper, probably of more interest to the boys, is about "Joe, the Chimpanzee," the remarkable little creature for some time the centre of interest in the British Zoological Gardens. There are several capital short stories, "Kip's Minister," "The Torch Light Brigade," "The Night-cap String," "How Freddy's Tooth Was Pulled," etc. The two serials end the record of "Five Little Peppers," and "Two Young Homesteaders;" to this latter story the boys accord the praise of being the best serial story ever published in "Wide Awake." The attraction for 1881 are very great, and everybody is asked to read the prospectus. Only \$2.00 a year. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston.

LITTLE'S LIVING AGE for 1881. In 1881 *The Living Age* enters upon its thirty-eighth year of continuous publication, and its value increases with its years. Periodical literature is constantly growing richer and more abundant in the work of the ablest writers upon all topics of interest, and in no other way can so much of the best of this literature be obtained so conveniently and cheaply as through the columns of this standard magazine. Issued weekly, and selling over three and a quarter thousand large and well-filled pages of reading matter yearly, it is enabled to present, with a freshness and completeness attempted by no other publication, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information from the entire body of foreign current literature, and from the pens of the foremost writers of the day.

Such eminent authors as Prof. Max Muller, Rt. Hon. W. E. Gladstone, Jan. Freeman, Prof. Goldwin Smith, Prof. Tyndall, Dr. W. B. Carpenter, Frances Power Cobbe, Francis Galton, The Duke of Argyll, Wm. Black, Miss Thackeray, Mrs. Muloch-Craig, Geo. MacDonald, Mrs. Oliphant, Mrs. Alexander, Jean Ingelow, R. D. Blackmore, Thos. Hardy, Matthew Arnold, Henry Kingsley, W. W. Story, Turgueneff, Carlyle, Ruskin, Tennyson, Browning, and many other most distinguished writers of the age, in science, fiction, poetry, history, biography, politics, theology, philosophy, criticism and art, are represented in its pages.

Furnishing thus the only satisfactorily complete compilation of an indispensable literature, *The Living Age* is obviously available to every American reader. It supplies the place of many magazines, reviews, and papers, and alone enables the reader, at a small expenditure of time and money, to keep fully abreast with the best thought and literature of the time.

The subscription price (\$8 a year) is cheap for the amount of reading furnished, while the publishers make a still cheaper offer, viz.: to send *The Living Age* and any one of the American \$4 monthlies or weeklies, a year, both postpaid, for \$10.50; thus furnishing to the subscriber at small cost the cream of both home and foreign literature. The publishers also offer to send to all new subscribers for the year 1881, remitting before Jan. 1st, the weekly numbers of 1880 issued after the receipt of their subscription, gratis. Little & Co., Boston, are the publishers.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. C. U. HEILMAN,
Rev. A. R. KREMER, } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.
For Terms, see First page.

WEDNESDAY, DECEMBER 8, 1880.

A DANGER AHEAD.

No one can doubt the vast amount of good Sunday-schools have done, and are yet destined to do, especially if they are kept in their proper sphere. There are thousands of children, whose parents are godless, and who would never be brought under any religious influence but for these schools. Besides, they have been an immense help to baptized children of the Church. But, for all that, it must be remembered, that they, like anything else, may be perverted and in the end become a curse rather than a blessing.

Hon. W. E. Dodge, of New York, sounded a note of warning on this point at the late Council in this city, which it would be well enough to consider. He gave it as his sorrowful but firm conviction, sustained by the observation and judgment of other observant men, that the Sunday-schools of the present day, are systematically sapping and undermining the foundations of the Church of Jesus Christ. This is a grave charge, but it must be remembered, that Mr. Dodge is perhaps the most prominent Sunday-school man in the United States. His talents, his wealth, his great social influence have been brought to bear in their favor, and it is not likely that he would pronounce such a judgment except under a solemn sense of duty.

For a long time, the apprehension has been, that the Sunday schools were standing injuriously between the family and the Church, by assuming the functions of both and performing the duties of neither; and now it has come to pass, that the Sunday-school is looked upon as being itself the children's Church, all rounded and complete. Mr. Dodge calls attention to the fact, that, just at the hour when parents are coming to the house of God, the children are going away from it. They never hear the preached word, or engage in the regular worship, and of course know nothing of the sacraments. The misery is, they never seem to attach any importance to these things. The Sunday-school is all-sufficient.

It is easy enough to see, that if this state of things continues, there may be no succession in the Church. It is already remarkable, that a great many congregations depend largely upon immigration for officers and members. People who move into neighborhoods are the main accessions. The children of the parents go through the Sunday-school back into the world. The increase from within is very small, and yet, according to the Constitution of the Covenant, the law of the increase of Christian families should be the law of the increase of the Church.

This state of things is due less to the presumption of Sunday-schools than to the indifference of parents, who have so often turned them into spiritual foundling hospitals, at which they might leave their little ones without any further care for them. Let the fault be divided at least in order that the blame may fall where it belongs. Christian instruction has been largely banished from the homes. When the babes in Christ are sent out to be nurtured, there is no use to keep milk in the house. Parents, who send their children to secular schools from Monday morning until Saturday night, are content to have their religious interests crowded into one hour of the week, and allow them to be subjected to the counteracting influences of worldly thought and feeling all the rest of the time. Mothers, whose instincts would be outraged at the thought of commit-

ting their tender offspring to strangers for outward care, hand over these higher concerns to those about whom they know as little as the daughter of Pharaoh did of the Israelitish woman, when she handed the little Hebrew over to be nursed. Parents do not take their children with them to the regular worship of the sanctuary, and the only anxiety they have in regard to them during these sacred hours is the fear, that they may be burned or drowned or get into mischief before the service is over.

It can scarcely be expected, when this is the case, that the young should attach any importance to the Church as a supernatural constitution of grace, in which they are to be helped on the way to heaven. This matter should receive the attention of parents and Consistories.

Sunday-schools should be encouraged as helps to the family and feeders of the Church, but they should not be allowed to drift into any such abnormal relation as that of which Mr. Dodge complains.

A SEMI-CENTENNIAL.

The Semi Centennial Anniversary of Zion's Sunday-school at Chambersburg, Pa., was recently celebrated with fitting services. The church was beautifully decorated. The names of the Superintendents were inscribed upon tablets, and those of the Ministers given to the church by the school, were placed upon shields on the panels of the walls in the building.

The services commenced on Thursday evening, 25th inst., when Rev. W. R. H. Deatrich of Mechanicsburg, made an address on "The Power of Sacred Associations." On Friday evening Rev. M. Kieffer, of Gettysburg, paid a tribute to "The Founders of the School," and a touching letter of greeting and congratulation from Rev. Dr. Bausman, a former pastor, was read. On Saturday evening Rev. Geo. W. Aughinbaugh, D. D., gave sketches in an address on the "Ministry of the School," and on Sunday evening a half-sick and weary editor spoke of "The reflex influence of the school upon the congregation to which it belongs."

These addresses were but parts of sacred, joyful services in which thanks were rendered to God for His past blessings, and prayers offered for His future help. We did not hear the first two addresses, but we heard a great deal about them, and are satisfied that they not only gave pleasure to those who listened to them, but will help to stimulate teachers and scholars to renewed energy in their work. Rev. W. I. Stewart spoke some "words of encouragement," on Sunday afternoon, and elder Jacob Heyser read a "History of the School." We did hear the address of Dr. Aughinbaugh, and it was a modest, beautiful, tender history of the gospel ministers, who were once connected with the school as scholars. There were eleven of these ministers, viz:—Revs. Ephraim Kieffer, ordained 1836; Dr. Moses Kieffer, 1839; Peter Swigert, 1845; Henry Heckerman, 1845; Geo. W. Aughinbaugh, 1846; David Heffelfinger, 1848; N. E. Gilds, 1850; W. R. H. Deatrich, 1860; Charles G. Fisher, 1866; John C. Bowman, 1875; W. I. Stewart, 1876.

"Of these eleven," says *Public Opinion*, "five have gone to their reward: Rev. E. Kieffer, in 1871, leaving four sons in the ministry; Rev. P. Swigert, "one of the excellent of the earth," in 1846, after a pastorate of but one year, at Millersville, Lancaster Co.; Rev. Henry Heckerman, after long and self-denying labors in the building up of churches in Bedford Co., in 1876; Rev. David Heffelfinger, a very useful and devoted pastor, in 1860, and Rev. N. E. Gilds, also highly esteemed, as a man and as a pastor, in 1879. Of those who survive, Rev. Dr. Kieffer and the speaker, Rev. Dr. Aughinbaugh, have held important positions in a Theological Seminary and College, and the rest have labored with acceptance in important charges."

We doubt whether any Sunday-school in the bounds of our Church can furnish a better record, but we would like to hear what other congregations have done in this matter. If pastors in other places, who have access to papers, will write to us on the subject, we will be glad to publish their statements.

The address made by Rev. W. I. Stewart, we also heard. Our past relation to this youthful shepherd almost prevents us from doing justice to the address, lest people might say we were like the sexton who claimed credit for having rung the bell for the good sermon.

Elder Heyser's History of the School excited interest not only among those belonging to it now, but attracted the attention of the older people of the town. There was in the audience a sprinkling of grey-headed men and women, who were boys and girls when the school was started a half-century ago, and we have no doubt youthful associations and tender memories came rushing back to them when those old-time incidents were noted.

Some years before the commencement of this school under its present organization, Miss Rebecca Riddle, now Mrs. Schneek, with others, had gathered the children who had no pious parents, into classes for instruction on the Sabbath day. Afterwards the children of the church were brought in, and Zion's school took its present form in 1830. Since that time, it has accomplished results so far-reaching that eternity alone will be able to estimate them. It has had but three superintendents proper in all that time, two of whom, William Heyser and Bernard Wolff, together with many faithful teachers and scholars, are doubtless among the great cloud of witnesses, that looked down upon those who celebrated the late festival, and who found encouragement to persevere in their work.

The success of this school is due, in large part, to the fact, that it has always been governed and taught by the elders and members of the congregation, who, under pastors kept up solid Christian instruction and made it a feeder to the Church.

A BRIEF TOUR OF RECREATION.

Circumstances seeming to require, after several weeks' unusual press of business, a short respite from our labors, and special facilities for the purpose being at command, we wended our way, over the finely constructed and well managed Pennsylvania Railroad, to Frederick, Md. We were there kindly received by the Rev. Dr. E. R. Eschbach, the pastor of the church in that place, and hospitably entertained in his family, for a few days. Our stay included the last Sunday in November. On the morning of that day, we had the pleasure of occupying the pulpit of the Evangelical Reformed church of Frederick, and notwithstanding the streets were covered with ice, and in an almost impassable condition, we were gratified to find quite a respectable audience present, who seemed to give us their close and most earnest attention. The weather was too inclement, and the walking too dangerous, to admit of holding an evening service.

Our interviews with several of the members of the church in Frederick, during our short stay in the place, were pleasant as well as interesting. The congregation has happily recovered from the troubles in which it was involved a few years ago, and is in a truly prosperous condition. Unity and harmony prevail. The members generally co-operate heartily with their pastor in his various labors, and are diligent in efforts to promote the interests of the Church in the place and vicinity. During our brief visit, two active and efficient members of the Church, residing in the vicinity of Frederick, died very suddenly. Of one of them, a member of the church at Frederick, a short obituary notice will be found in the necrological column of the present issue of our paper, and of the other, who was a member of one of the churches attached to the Jefferson charge, an obituary notice will doubtless be furnished in proper season. Thus are the good men of the Church, as well as others, departing one after another. The consolation of God's people, in such cases, is the hope, that, whilst they have been summoned up higher, others will be raised up, by the great Head of the Church, to fill their places.

Within the last year, the Rev. W. F. Colliflower, whose health became im-

paired, after a long series of years of hard labor in the work of the ministry, has located at Frederick. We paid him a brief visit, and were glad to find, that he has so far regained his health, as to enable him, along with the secular pursuits to which he is obliged to resort for the support of himself and family, to do a considerable amount of active and efficient work for the Church, and he is by no means slow in availing himself of the opportunities opening up around him for that purpose. His active nature and strong love for the Church, will not allow him to rust out in the service of his divine Master. Work is his meat and drink in a spiritual, as well as in a physical sense. The willing servant of God, moreover, can ever find abundant opportunity for active work, as long as he has the ability to perform it, if he is disposed to avail himself of it.

On our return trip on Wednesday of last week, we stopped out at York, Pa., five hours between trains, for the express purpose of paying a short visit to our special friend and brother, the Rev. Jacob Ziegler, once an active and efficient minister in the Reformed Church. He has been laid aside for the last seven years by paralysis, which has wholly incapacitated him for active work in the ministry. Though at no time without enduring more or less severe pain, yet we were pleased to find him in cheerful spirits. The Lord has wonderfully preserved him through these many years of severe affliction, and sustained him under all his oppressions. He will doubtless continue to experience His favor and love, until He shall take him up higher.

After a night in Lancaster and an evening business call upon one of the professors, duties awaiting our attention at home, required our return. The condition of the streets in that city at the time, moreover, made locomotion unsafe and uncomfortable, so that a longer tarry could not well have been turned to pleasant or profitable account. We were pleased to learn, however, that the workings of the theological and literary institutions located there, are carried forward happily and successfully. The prospects of the institutions have never been more hopeful than they are at the present time. The friends of the Reformed Church, as well as of the Church of Christ in general, have much cause to be thankful, and every possible encouragement, to foster these institutions by every appropriate means within their power.

WHAT WE MEANT.

Our worthy friend, whose initials, "I. E. G.," are well known to the readers of the MESSENGER, has, very gently taken us to task, for seeming at least to be throwing cold water on the good work of spurring our people to greater zeal in works of Christian benevolence. That is, we have protested against the habit of some, indulged in of late, of crying out against their Spiritual Mother, and forgetting to include themselves in the charges they prefer against her. If we have left a wrong and injurious impression on the minds of any, we shall endeavor to correct it.

In the first place, we had no reference, in our remarks, to any contributors to the MESSENGER. Some of these ("I. E. G." among the rest) deserve the thanks of the Church for their pungent and rousing articles. And we are sure they have not forgotten, that during the two years of our subordinate connection with this paper, we have been with them in crying aloud and sparing not. We do not believe in helping our dear mother to sleep in false security by quietly sleeping ourselves and making no stir. When robbers are about, or the house is on fire, there must be no traditional ceremony or courtly manners, but prompt, off-hand action. The best medicine is not the sweet nectar extracted by bees from fragrant roses and white clover. No—we say to our brethren who have written so earnestly and truthfully on the duty of Christians honoring the Lord with their substance—you have not said too much, nor too severely.

Then what did we mean, when we spoke of the undutiful conduct of some of our people? Just this: They seemed

to forget, that they were themselves part of the Church, against which they expressed themselves in terms of reproachful criticism. They seemed to be attracted by the glitter and show, and public mention, of other ecclesiastical bodies. We fully admit, that we should learn lessons from our neighbors, and that all Christians should stir each other up to good works. But then we must not deceive ourselves by mere flashes from abroad and seen in the distance. While we hold up the example of others for imitation, we should be careful not to infuse false principles into the minds of our people, and not stir them up to act from unholy motives, such as denominational rivalry, and a desire to appear great in the eyes of the world. We know of churches, in which all, or nearly all, benevolent contributions are made under the influence of hilarious excitement, and the unchristian spirit which proclaims charitable deeds with a trumpet. There is danger, in our appealing to the people to be more liberal, of creating in them and cultivating unworthy motives. Instead of scolding and fulminating, and crying "shame!" and all that, would it not be better to teach the people on this important subject, and invariably insist, that the love of Christ alone actuates the true giver; that such only is a cheerful giver; and that our Lord does not want and does not need any offering, unless cheerfully given?

Who is to blame for the comparatively small benevolent contributions in our Church? We will try to give an answer next week.

K.

THE SINGLE SHEET MESSENGER.

As announced a short time ago, the Publication Board resolved at its last quarterly meeting to discontinue the publication of the single sheet "MESSENGER," after the close of the present year. It was felt, that it has answered the purpose for which it was originally issued, and as it misrepresents the Church before the world by its diminutive size, and its subscription list is fast falling off, whilst that of the double sheet is largely increasing, the continuation of its publication must involve an actual loss to the Publication Board. In these circumstances, its discontinuance was felt to be necessary, and ordered to take place.

The names of the subscribers to the single sheet will, after the first of January next, be transferred to the mail list of the double sheet, except in cases where express orders are received before that time, for the discontinuance of the paper. Those subscribers, whose payment may extend beyond the present year, will have their dates so changed as to give them credit on the new year for the double sheet, to the amount of half of the unexpired time paid for of the new year, and those, who may be in arrears, will have their dates so changed, as to be charged for half of the time in arrears at double sheet rates. This arrangement will properly equalize the credits and indebtedness, on account of the single sheet.

We trust all the subscribers to the single sheet will continue subscribers to the double sheet. They will find the latter so much more interesting and valuable than the former, as more than to make up for the increase in the cost. All the late additions to our lists have been to that of the double sheet, and we trust that the number will soon become sufficiently large amply to sustain it, without loss to the Publication Board or the Church. Let all the true friends of the Church rally around the paper and sustain it by their contributions to its columns, as well as by procuring additions to its subscription list, and the results for the Church and membership will be most happy.

F.

Notes and Quotes.

Rev. D. Y. Heisler, writes to us, that he was mistaken in saying in his recent notice, that Rev. J. H. Sykes was a member of the Methodist Church before he came to this country. Bro. Sykes was a member of the "Church of England," according to the statement of his daughter.

It appears, from our exchanges, that

Gov. Hoyt did not make the changes suggested by the Jewish Rabbi, in his proclamation. The secular papers made the changes when they heard that the protest of the Jewish citizens had been offered, and the Governor was responsible only for the text of the document as published by him. The supposed change has called out severe comments from the press, and justice to the chief executive officer of the State demands that the error should be corrected.

The "Passion Play" will not be represented in this country. The parties having charge of it have succumbed to public opinion. Edwin Booth, the tragedian, remonstrated against it, and Thurlow Weed, the veteran journalist, denounced it as a desecration of holy things. Indeed the sentiment of the whole country was against it. The "proprietor," says in a letter withdrawing it, that he intended to have the first performance only before ministers of the gospel, and be governed by their judgment. The testimony, has been so overwhelming, however, in one direction, that he has been spared the trouble of summoning his pious jury.

We have been asked several times in regard to the "Certificates of Membership," promised to those joining societies in the congregations, by the Board of Domestic Missions. These certificates make very little difference to many people, but great value is placed upon them by others. The expectations of the young have been disappointed thus far, and a proper stimulus to interest taken away. The fact that these certificates were publicly offered inspired the idea that they were to have an effect in inciting the children of the Church to exertion, and it would be well enough for those having charge of the matter to hurry up the cakes.

Communications.

MISSIONARY FESTIVAL AT MAHANAY CITY.

It is pleasing to observe, that systematic benevolence is, though rather slowly, yet actually, extending among the congregations throughout different parts of the Reformed Church. The plan adopted varies not a little, the method being governed partly by the preference of the pastor and partly by the circumstances of the people. In the Reformed church at Mahanoy City, the pastor, Rev. W. A. Keyser, seven years ago, organized a missionary society, which has had a healthy and vigorous history. Members of the church become members of this society, if they are so disposed, by paying a monthly sum, the amount being left to the judgment and conscience of the contributor. The society has on its roll 181 members. Altogether during seven years, the membership has numbered 198. Of these only seven have withdrawn from choice. The sum total made up during its history is upwards of 800 dollars; if we mistake not, \$806.59.

The society celebrated its anniversary festival on Sunday, Nov. 21st. The Rev. Dr. E. V. Gerhart, present by invitation, preached in German in the morning, and in the evening in English. Though the weather was very stormy and very cold, the people crowded the church both morning and evening.

The Reformed church at Mahanoy has a large and active membership, numbering about 500 communicants. Mahanoy being in the midst of the coal regions, and the business of the city being dependent exclusively on the coal trade, a large proportion of the members are either miners or engaged in business directly connected with the coal trade. Yet, though in these circumstances, few are wealthy, the church has for many years been self-supporting, and contributes annually on an average from \$300 to \$400 to various objects of Christian benevolence. This congregation has done well, and is doing well.

The Sunday School averages an attendance of 350. On that inclement Sunday 333 were present. Children and youth are the hope of the Church. May each one become a devoted servant of our Lord Jesus Christ.

M. L.

REPORT OF THE SUPERINTENDENT OF MISSIONS

to the Synods of the United States, Pittsburgh and the Potomac.

RESPECTED BRETHREN:—It is with gratitude to God, that the Superintendent of Missions presents this his annual report of the condition and prospects of the missions over which he, in connection with the Board, has had the oversight for the last three years. During the past year, this particular department of the life and activity of the Church has been more than usually blessed by its Great Head; for which it becomes us to humble ourselves, and render thanks to the Father of lights, the giver of every good and perfect gift.

PENNSYLVANIA.

Grace Church, Easton.—Members, 75. Baptisms, 5. Additions, 7. S. S. scholars, 95. Cost of property, about \$3,000. Reduction of the debt, \$700, of which \$380 was paid by the mother church at Easton. Benevolence, \$29.23. Local objects, \$800. Some 15 or 16 church papers. Under care of the Board, 4

years. Attendance improving. Appropriation last year by Classis, \$200; by the Board, \$150. As the appropriation to this mission is fixed by the coming Classis, the Board declines to specify any appropriation for the coming year. Pastor, D. Y. Heisler.

Catawqua.—Members, 136; last year, 90. Baptisms, 7. S. S. scholars, 160. Benevolence, \$34.05. Local objects, \$84.4. Under the care of the Board since 1873. During the past year, this mission succeeded in redeeming its church building, which had been sold during the previous year by its creditors. It was secured for \$3,075, which is less than half of its original cost. On making this purchase, the congregation paid \$475, so that the remaining indebtedness is only \$2,600, which it is expected will be paid off gradually from year to year. The prospects of this mission are again encouraging; and pastor and people feel prompted to engage in the work committed to their hands with fresh courage and new faith. Appropriation last year, \$300. No appropriation made by the Board for the coming year for the reason above given. Pastor, J. J. Christ.

Christ Mission East Allentown.—Members, 130; last year, 90. Baptisms, 16. Additions, 45. S. S. scholars, 180; last year, 157. Cost of property, \$1,900; but worth much more. Reduction, about \$700. Benevolent and local objects, \$300. The Classis of Lehigh, at its last meeting, agreed to pay the remaining debt, amounting to \$600, in three yearly instalments of \$200 each, and the missionary agreed to relieve the Classis of the appropriation hitherto made. Attendance on divine worship good. The prospects of the mission are encouraging. Appropriation last year, \$300; for the present, \$100. Pastor, J. Fritzinger.

St. John's, Reading.—Members, 360; last year, 305. Baptisms, 53; last year, 40. Additions, 163; last year, 29. S. S. scholars, 325. Attendance good at both German and English services. Cost of property, \$22,000. Debt, \$9,780. Reduction of indebtedness, \$300. Benevolence, \$80. Local objects, \$2,500. 22 subscribers for the Church papers. The pastor has been preaching at Birdsboro, and with the approbation of Classis has organized a congregation at that place with 53 members. By the action of the Board, he is to serve this new mission for the time being. The large debt resting on the mission at Reading is a burden, which it finds difficult to bear; but thus far it has been able to maintain its credit. It enjoys the sympathy and confidence of the other churches in the city, and has been receiving help from them all along. Appropriation last year, \$250; this year, \$300. Pastor, J. W. Steinmetz.

St. John's, West Philadelphia.—Members, 90. Baptisms, 4. Additions, 17. S. S. scholars, 70. Cost of property, \$5,000; but worth more at the present time. Indebtedness, \$2,400. Reduction, \$1,000. Benevolence, \$12. Local objects, \$400. Attendance, good. The congregation enjoys generally the good will of the surrounding community. The pastor, under the direction of the superintendent, has been performing some missionary work in the city of Philadelphia and vicinity; which it is hoped will be attended with good results in the future. Appropriation last year, \$300; this year, \$275. Pastor, J. S. Vandersloot.

Second Church, Harrisburg.—Members, 111. Baptisms, 8. Additions, 14. S. S. scholars, 282; last year, 220. Benevolence, \$72. Local objects, \$500. The cost of the church property, \$6,000; but it is worth more at the present time. A small debt was paid off during the year by the Ladies' Mite Society. The missionary society collected, during the present year, nearly twice as much as during the previous year. The Church papers are read in the congregation, and the mission is making progress. Appropriation last year, \$250; this year, the same. Pastor, G. W. Snyder.

Zwingli Church, Harrisburg.—After the Rev. F. Fox withdrew from this mission, it was served for a while by the superintendent. In January last, he secured the services of Rev. John G. Fritchey, who consented to devote a part of his time in a general effort to save the mission from disintegration. Thus far, his labors have been blessed. He has gathered the members together, and inspired them with fresh courage and hope. With much patience, he has succeeded in collecting, mostly from generous individuals in Harrisburg, enough money to pay off pressing claims in the bank and elsewhere, and so he has restored the financial credit of the congregation. The reduction of the indebtedness thus far is \$420. A short time ago the lecture-room of the church was rented by the school authorities of Harrisburg for school purposes. The income from this source will be sufficient to pay the interest of the debt still remaining on the church building, which is about \$1,800. The original cost of it was about \$8,000. The Sunday School has been revived, and now numbers about 30 scholars. Members, 55. Baptized, 3. Some emigrants from Europe are reported as having arrived, who are members of our Church. Amount collected for local objects, \$125. It is proper to add, that Mr. Fritchey undertook this work without any promise of appropriation from the Board,—simply from a disinterested zeal and love to build up the Church of his fathers. The appropriation in former years was \$300. The prospects of this mission are again encouraging, and with the blessing of God will be made self-sustaining at no very distant day. Appropriation for the coming year, \$75. Pastor, J. G. Fritchey.

[TO BE CONTINUED.]

GIFTS FOR THE FATHERLESS.

Very wisely good people bring gifts to one another and to the Christ-Child at Christmas. Our Orphans' Homes again ask for a share in this gift-giving festival. Are not the fatherless, in a peculiar sense, the Saviour's helpless, homeless "little" ones, for whom our Church is providing? Present their claims to the children and parents around their Christmas trees. Gather and send means of substantial comfort to these Homes to procure food, fuel and clothing. B. B.

RESOLUTIONS.

The following action on the death of Prof. G. W. Ruby, A. M., Ph. D., was taken by the Goethean Literary Society of Franklin and Marshall College:

WHEREAS, God, in His all-wise providence, has seen fit to remove by death from our midst Dr. G. W. Ruby, a member of The Goethean Literary Society; therefore, be it

Resolved, That we lose in the death of Dr. G. W. Ruby not only a graduate of our insti-

tution years back, but also one of the oldest members of the G. L. Society.

Resolved, That we recognize in him one who, in the infancy of our Society, embraced its principles and motto, (Geneseth Phos, "Let there be light"). Truly the motto of his life was, "Let there be light."

Resolved, That we lose by his death one who has always labored for the success of the G. L. S.; that we lose in him a faithful Goethean brother; one who is known by the good deeds he has done.

Resolved, That we lose in the death of our brother one of whom the G. L. S. will always feel proud to have had as a member; one who, by his life-work, has reflected honor upon us as members of the same order.

Resolved, That we will always cherish his memory and think of him with feelings of the greatest respect; that his whole life exhibits a true manhood, such as it would be well for all of us to take as an example.

Resolved, That a copy of these resolutions be sent to the family of deceased, and published in the York and Lancaster papers; also in the Reformed Church Messenger.

A. D. ELLIOT, (Chairman).
T. N. REITER.
W. M. L. HOFFHEINS.
W. B. BECHTEL,
O. P. STECHEL,
Committee.

Lancaster, Nov. 27, 1880.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The Rev. A. C. Whitmer, of Millburg, Union county, Penna., was favored with a surprise visit on Thursday evening, the 25th of November. The party brought with them quite a number of articles highly acceptable to a minister's family, for which they received the pastor's most hearty thanks. After enjoying themselves for some time in an innocent way, they retired, greatly pleased with their visit, and leaving the pastor's family richer in the good things of this life than they were before.

It was the Licentiate Samuel H. Eisenberg who was ordained to the work of the ministry and installed pastor of the Latrobe Mission, Westmoreland county, Pa., as announced in last week's issue and not S. A. Hiseberg, as the printer set up the name.

SYNOD OF PITTSBURGH.

On the 13th of November last forty persons were admitted to the Huff's church, of the Zionsville charge, Lehigh county, Pa., Rev. Eli Keller, pastor, by confirmation.

WESTERN CHURCH.

Thirteen persons were added to the church at Canal Winchester, Ohio, Rev. S. P. Mauger, pastor, by confirmation, in connection with a communion season observed on the 14th of November last. The occasion was one of much interest and solemnity.

Rev. J. W. Barber has accepted a call from the Stoutsville, Ohio, charge. His post-office is accordingly changed from Bremen to Stoutsville, Fairfield county, Ohio.

NOTICE.

To the members of the Society for the Relief of Disabled Ministers and Widows of Deceased Ministers:—There will be a meeting of the Society held in the Seminary Library, Lancaster Pa., on Friday, the 17th of December, 1880, at 3 o'clock, P. M. A punctual attendance of the members is most earnestly requested, as business of vital importance will claim the attention of the Society.

W. F. COLLIFLOWER, Secretary.

December 3rd, 1880.

General News.

HOME.

The Census Reports will show that there are nearly 50,000,000 people in the country.

A wealthy syndicate with \$40,000,000 has taken hold of the North Pacific Railroad. The work will be completed with delay. Those whose money has long lain as unproductive stock will be glad to hear of this.

The Pennsylvania Railroad Company will, it is stated, shortly begin the construction of a new railroad, which will bring New York and Philadelphia in more direct communication with the new Jersey seacoast.

The operatives in the Fall River Mills have had another difficulty with their employers. This time the complaint is, that the Ten-hour law has been violated. The spinners want a State inspector appointed, to see the law enforced, as it applies to women and children.

The payment of the Penna. R. R. dividend for November commenced on the 19th inst. It required \$2,034,666. More than that amount was coined at the Philadelphia Mint last month, the value of the 7,550,840 pieces turned out being \$3,591,418.

Telegrams received at the War Department say that Sitting Bull, with one hundred warriors, is moving towards Yellowstone. Col. Davidson has been instructed to watch their movements, but not molest them until they show some hostile intention.

The Electoral College met on the 1st inst., at the capitals of the States, and cast their votes for President and Vice-President of the United States. These have been sent to Washington, and at the proper time the result will be officially declared by the proper authorities.

Fifteen of the forty-five collieries of the Philadelphia and Reading Company have suspended operations for December, owing to the poor market for certain sizes of coal. This throws about three thousand persons out of work. All the individual operators are working.

FOREIGN.

The foreign news of most importance comes from Ireland. The following condensed statement from dispatches gives some idea of the state of affairs. The Boycott farm is a complete wreck, and the Landlord committee has adopted a new resolution declaring the ordinary laws utterly inadequate to check the agitation. In County Leitrim and other places the disturbances require additional police. Troops have been sent to Waterford to preserve order at the presentation to Mr. Parnell of the city.

The Times Dublin correspondent says that evidence of the wide and rapid spread of the Land League terrorism in districts hitherto peaceable is increasing daily. Honest tenant farmers wince under the tyrannical pressure put upon them by the League, and earnestly desire to be relieved therefrom. Owners and agents complain that the state of affairs is worse than it was a month ago. There is now an almost universal suspension of the payment of rent, Griffith's valuation only being offered on every estate in the district under the influence of the League.

Col. Gordon, who has been on a tour of the whole west of Ireland, writes that the condition of the people is worse than that of any other in the world. A gulf of antipathy exists between them and the landlords. Citing as a precedent the measures taken to abolish slavery in the West Indies, he proposes that the Government should buy out all the landlords west of the Shannon at a cost of £80,000,000, of which a greater part will be repaid by tenants, and that thus the "cancer will be cured." He also proposes that the lands thus acquired be administered by a land commission, supplemented by an emigration commission.

The Government has ordered the prosecution of the proprietor of the Sligo (Ireland) Champion for publishing a notice calling on a tenant to relinquish his farm.

Her Majesty's ship Valorous will start for the south of Ireland on Monday with small-arm ammunition, buckshot and steam pinaces, armed with seven-pounders for river transit.

The first battalion of Cold Stream Guards, composed of 675 men, has left for Dublin.

A dispatch from Bangor, Wales, to the News says three large cases of rifles and bayonets, which arrived at Penmaen-Mawr by train, consigned to a stranger, have been detained pending instructions from the Home Office. The discovery has caused great excitement. It is supposed the cases were to be taken to Ireland by one of the trading steamers.

London, Dec. 3.—A dispatch to the Daily News from Salonica says that the harvest in Macedonia has so entirely failed that wheat is coming from America.

Paris, Dec. 3.—It is semi-officially announced that the accounts published in London respecting arrangements concluded at Friedrichshagen between France and Germany, for preventing Serbia from becoming a kingdom, and restraining the inhabitants of other Turkish provinces and principalities, are unfounded, the only fact being that France and Germany agree with all the Powers in advising Greece to follow a wise and moderate policy.

London, Dec. 3.—The Times' Berlin correspondent says: "The Jewish question continues to attract much public attention. Newspapers are debating it, pamphlets are pouring forth, tumults are taking place among the students, and an occasional fracas still occurs in the streets. A large number of eminent Jews will meet to consider steps to defend themselves. It is proposed to establish a journal to support their cause. An officially inspired writer in the Grenzboten seeks to vindicate Prince Bismarck from the imputation of sympathy with the anti-Jewish movement. The writer also severely condemns Court Chaplain Stoecker."

Acknowledgments.

SYNOD OF THE POTOMAC.

Beneficiary Education.

Received during November, from the Waynesboro chg, per Rev. L. F. Bahner, pastor, \$10. Whole amount received, \$10.
Mercersburg Pa.; Wm. M. DEATRICK,
Dec. 1st, 1880. Treas. Board of Education.

Received from Shenango chg, per Rev. T. Pilgram, \$56.55, for Home Missions, from Greenville chg, per S. Aldenderfer, Esq., \$18.25, for Home Missions, and \$8.37 for St. Paul's Orphan's Home, which will at once be placed in the hands of the respective Treasurers. C. M. BOURN, Treas. of St. Paul's Classis.

HOME MISSIONS.

Received of Rev. W. F. Davis, Treas., Lebanon Classis, from Host Ch, \$34; Tamaqua, \$10; Cambelltown, \$15.55; (Har. coll.); Palmyra, \$20.05; (Har. coll.); Annville, \$32.25; (Har. coll.); Hill, \$23; (Har. coll.); 1st Ref. Ch, Reading, \$50. \$174 89
Trinity Ref. Ch, Tulpehocken, 25 00
Rev. Wm. A. Haas, Treas., W. Susq. Classis, from Boalsburg chg, \$25; White Deer chg, \$29.22; Nittany Val, \$10.42, 64 64
New Berlin chg, \$2.73; Centre Hall, \$5.84; Lewisburg, \$30.12, 47 69
Rev. D. B. Shuey, Treas., Lan. Classis, from Hanover chg, Rev. S. Kuhn, \$25; Reams-town, \$13.10, 38 10
Rev. Wm. M. Deatricks, Treas., &c, from Middleburg, Franklin Co chg, \$4.38; Sulphur Spring chg, \$15.85; Thank Offering of Martinsburg chg, \$15.62; do., S. S. \$8.38; Mont Alto chg, \$22.65; Shellsburg chg, \$16; Hebron Ch, \$13.39; McConnellsburg chg, 78c. 100 05
Attona Ch, 15 24
Rev. John G. Noss, Westminster, Md chg, 50 00
D. B. Mauger, Treas., Goshenhoppen Classis, from Rev. C. Z. Weiser, D. D., \$272.46; Rev. S. M. K. Huber, \$97; Rev. Aug. L. Dechant, \$150; Rev. L. K. Evans, \$39.83; Reuben Reigner, Treas., Zion's Ref Ch, \$8; Rev. L. J. Mayer, \$100.54; Christ Ref Ch, (for N. Y. Mission), \$40, 707 93
\$1197 54
Wm. H. SEIBERT, Treas.

WEST SUSQUEHANNA CLASSIS.

The following monies were paid into the Treasury of West Susquehanna Classis, from May 20th to the 1st of December.

For Home Missions: Boalsburg chg, \$25; New Berlin, \$36.73; Nittany, \$41.51; White Deer, \$61.07; Lewisburg, \$76.32; Rebersburg, \$86.73; Millburg, \$71.60; Bellefonte, \$20; Centre Hall, \$16.70; Selinsgrove, \$38.52. Beneficiary Education: New Berlin, \$4; Lock Haven, \$4. Synod Contingencies: Boalsburg, \$7; New Berlin, \$4; Williamsport, \$4; Liverpool, \$4; Nittany, \$4; Aaronburg, \$5; Centre Hall, \$3.20; Selinsgrove, \$7; White Deer, \$4. Class Contingencies: Lewisburg, \$6; New Berlin, \$3; Williamsport, \$4; Liverpool, \$2; Nittany, \$3; Boalsburg, \$5; Aaronburg, \$5; Selinsgrove, \$5; Millburg, \$1; White Deer, \$3; Centre Hall, \$5. Foreign Missions: Classical collection, \$17.17; Centre Hall, \$9.43; Boalsburg, \$5; Lewisburg, \$2.77; Selinsgrove, \$7.30; Nittany, \$10. Theol. Tutor. Fund: Boalsburg, \$2.67; Selinsgrove, \$2.40; Centre Hall, \$1.84. Chapel at Washington: Liverpool, \$4; Nittany, \$8; Millburg, \$15. Lock Haven Church: New Berlin, \$10; Nittany, \$15; Williamsport, \$15; Liverpool, \$5.65; Millburg, \$6; Bellefonte, \$14; Boalsburg, \$2; Aaronburg, \$21; Rebersburg, \$20; Centre Hall, \$19.71. Sustentation of an Afflicted Brother: New Berlin, \$3; Boalsburg, \$10; Williamsport, \$50; Lock Haven, \$3; Centre Hall, \$5; Millburg, \$10; Lewisburg, \$8. Delegates to General Synod: New Berlin, \$1; Williamsport, \$1.50; Liverpool, \$50; Bellefonte, \$2.50; Lewisburg, \$2.50; Centre Hall, \$2.

W. A. HAAS, Treas.

Business Column.

To Subscribers.

PLEASE EXAMINE YOUR LABEL AND

Renew Your Subscription!

A Suitable Christmas Gift, A Year's Subscription to the MESSENGER.

IMPORTANT NOTICE.

[The attention of all those who are indebted to the Reformed Publication Board, either in Periodical, or Book Department, is again called to the necessity of making a speedy settlement of their accounts. The Board needs all that is due it in order to carry on its operations. Those who have received statements, with the late action of the Board enclosed, may rest assured that if they do not meet them within sixty days, their accounts will be given into the hands of a solicitor for collection. It is to be hoped that we may be spared this unpleasant course.]

Oct. 27th, 1880. SAMUEL R. FISHER, Superintendent.

CHRISTMAS SUPPLIES 1880.

Extensive additions have been made to our stock of CHRISTMAS CARDS and Books suitable for presents, together with Pocket, Family and Pulpit Bibles.

WARD & DRUMMOND'S
Christmas Carols for 1879, \$1.00 per hundred.
" " 1880, 2.00 " do.
" Christmas Services," (Whitmer), 50c. per doz.
" " New, 25c. " do.
Address Reformed Church Publication Board, 907 Arch Street, Philadelphia, Pa.

A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or \$2 per hundred, postage extra. We will be pleased to fill orders for any amount.

REF'D CH. PUB. BOARD,
907 Arch St., Phila., Pa.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies \$0 60
50 " 2 35
100 " 4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac, published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

LATE REDUCTIONS MADE IN PRICE OF BOOKS ISSUED BY THE REFORMED CHURCH PUBLICATION BOARD.

The attention of our patrons is called to the late reduction made in the price of our books, viz.:

Hymns and Chants for S. Schools from \$3.50 to \$3.00 per doz.
The Golden Censer, Roan, \$1 00 to 0 75
" " Roan emb. gilt, 1 25 to 1 00
" " Imt. Mor., 1 75 to 1 50
" " Turkey, 2 50 to 2 25
Psalms & Hymns, Emb. Leather, 0 75 to 0 65
" " gilt, 1 00 to 0 90
" " Imt. Mor., gilt, 1 50 to 1 25
" " Tur. gilt or ant., 2 25 to 2 00
(Large Size) Plain Sheep, 2 00 to 1 75
" " Roan Emb., 2 25 to 2 00
" " Imt. Turkey gilt, 4 00 to 3 50
" " Real " 5 00 to 4 50
New Hymn Book, Roan Emb. 1 00
" " " gilt, 2 25 to 1 50
" " Imt. Turkey, 3 75 to 2 50
" " Real Turkey gilt, 4 50 to 3 50
Forms and Hymns, Roan Emb., 1 50 to 1 25
" " " gilt, 2 50 to 1 75
" " Imt. Turkey, 4 00 to 3 00
" " Real " 5 00 to 4 00
Order of Worship } Roan Emb., 2 00 to 1 75
and Hymns, } gilt, 3 00 to 2 25
" " Imt. Turkey, 4 50 to 3 25
" " Real " 6 00 to 4 50

SUPPLIES

FOR

SUNDAY SCHOOLS.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give our—rather their—store the preference. Bear in mind we can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC BOOKS

FOR

SUNDAY SCHOOLS.

HYMNS AND CAROLS, by Miss Alice Nevins. \$4.50 per doz.
COMPANION OF PRAISE, by Rev. Dr. Van Horne, D. D. \$3 per doz.
SONG TREASURY, by J. H. Kurzenknebe. \$3.60 per doz.

SILVER ECHOES, New, by J. H. Kurzenknebe. For Primary and Intermediate Classes, \$2.40 per doz.

Also all Music Books published at Publishers prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

SUPPLIES

FOR

OUR MINISTERS.

We have a full line of Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices. We can also fill orders for Miscellaneous Books at prices as low as offered by any house in the trade.

We respectfully solicit the patronage of the Church. Address

Reformed Church Publication Board,
907 ARCH ST., PHILA., PA.

Youth's Department.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true,
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labor's hum,
Entice your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is also watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave, and true;
And watchful more than mortal kind,
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

O, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
O, bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth,
Is ever out of sight.

THE NURSERY TEXT.

CHAPTER I.

"Aunt Mabel! Aunt Mabel! where are you?" called out several young voices one bright summer's day. The hall door of Carlton Grange was open and the pure sunlight was streaming over the dark floor and old oak tables. There were pictures of the Carlton family, ancestors dating back for some hundred years, and everything about the hall was quaint and old. In striking contrast were the four young Carltons—Rosie, Mary, Tommy, and Kate—whose ages were respectively nine, eight, seven, and four. They looked so young and pretty with the sunlight on their fair hair, and their voices, as they rose in chorus calling for their aunt, were clear and sweet.

Aunt Mabel was taking charge of them all while Mr. and Mrs. Carlton were in India. The latter were coming home next year, and the children were all looking forward very much to seeing their parents again. Kate and Tommy had only just been sent home from India, the climate did not agree with either of them; and Tommy, who remembered his parents the best, was often talking of them, and of how he longed for their return.

That morning the children were all looking for their aunt. Lessons were over, and it wanted quite an hour to dinner-time, and they were anxious to hear if they might go up to Farley Wood in the afternoon. Aunt Mabel answered from her little morning-room, which was just off the hall, and then the four rushed in, and were soon making plans, and hearing all their aunt had to say about the expedition.

"Can you come with us, Aunt Mabel? Do!" said Tommy, looking up anxiously at his aunt.

Aunt Mabel shook her head.

"No, dear; I cannot go out this afternoon. I must stay home and paint."

A groan of disappointment escaped from Tommy, and it was echoed by the other three.

"You can all go with nurse, and then tell me all about it afterward," said Aunt Mabel; and she was not to be won over to change her mind.

"Why can't the painting wait?" asked Rosie.

"Because I promised these texts to the hospital at Farley, and they must be sent to-morrow."

"Aunt Mabel," said Mary, who was a demure-looking child, with a grave little face, "I wish you would do us a text for the nursery."

"Would you like one, dear?" asked Aunt Mabel, glad of the request.

"Yes, very much. You see we have several printed ones under our pictures, but not one done—how do you call it, auntie?"

"Illuminated you mean, dear. Well,

I will do you one. What text shall it be?"

All the four wanted a different text. Mary was anxious to have the one she had learned for that morning; Rosie had half a dozen that she wanted to have; but Tommy had more; and Kate, who only knew "Suffer little children," suggested that very often, until she was silenced by Rosie telling her that it was the text under their picture of Christ blessing little children.

"Had you not better leave the choice of a text to me?" asked Aunt Mabel at length, and the four all agreed that that would be by far the best plan.

Then the dinner-bell rang, and the children afterward went out with nurse to Farley Wood, leaving Aunt Mabel in her morning-room, seated before a table on which were paints, water, cardboard, and all the materials for her work.

She told them she had decided what the text should be, but would not tell them what she had fixed upon, so the children were left to wonder and guess as they walked along the lanes that led to the wood.

Miss Carlton found that she had much less to do to the texts for the hospital than she had imagined, and in half an hour she had quite finished them. Then taking out some fresh card-board she soon outlined a text, and as it was painted in large letters, it was done in a couple of days.

When the children ran up to the nursery on Friday morning after lessons, there, hung over the chimney-piece, was the text of their aunt's choice, painted in large, beautiful letters of pale blue and gold: "Even a child is known by his doings, whether his work be pure, or whether it be right." (Prov. xx. 11.)

The children all thought the text very beautiful; and in the evening, when they gathered around their aunt to have their usual talk with her before going to bed, they asked her why she had fixed upon that particular text.

CHAPTER II.

Miss Carlton was seated under the large copper beech-tree which stood on the lawn. The last lingering rays of the setting sun were gilding the horizon and leaving lovely clouds of many hues, and the whole scene beyond the little brook that ran at the end of the lawn was still and peaceful. The children, tired with the long June-day lessons and pleasures, were quite ready to have a talk with Aunt Mabel, and she was soon telling them why she fixed upon that text.

"You know, dear children, that you have all been taught about Jesus, and you have told me over and over again that you wanted to try and serve Him and love Him more and more every day. When we love any one we wish to show it—do we not?"

"Oh, yes, Aunt Mabel!" said Mary, and the others nodded assent.

"Even little Kate here understands me, I know," said Miss Carlton, "when I tell her that as she loves her own dear father and mother she tries to obey them and their wishes. Do you not, Katie?"

"Oh, yes, Aunt Mabel!" said Katie, thinking of the sunny Indian land, and the loved faces of those she had left there only a few months back. Unlike many little children, she did not forget easily, and she often thought over her father's love and her mother's gentleness and affection.

"Well, just as you all try and show your love to your earthly parents by obeying them, so, dear children, must you prove that you are really trying to serve God by doing as He bids you, by keeping His commandments. That is why I chose that text for you all. It is a very simple one, and tells us that even the very young, 'even a child,' can be known by his works, whether his work be pure and right. Other people can see, as they watch a child at work or play, at lessons, or when he is walking and talking, if he is trying to be watchful against the temptation to do naughty things, to say naughty words; whether he is trying to please God or not."

"Then what is the work?" inquired Mary.

"The work is the every-day life you all lead. God has told us how to please Him. He has given us an example in our Lord Jesus Christ. Don't you think that little children can show whom they are trying to please, whom they are trying to follow?"

"Yes, Aunt Mabel," said Mary; and then all the children promised they would look often at the text, and see if they could learn from it how to carry out the truth it taught.

No more was said about it, and Aunt Mabel made no inquiries. She never knew how much that little text helped the four children so dear to her.

But we can peep behind the scenes and look in upon the nursery, while she is reading one afternoon in the drawing-room, and nurse has gone to lie down with a bad headache, leaving the four children playing together.

The heavy rain was pouring down, and going out was not to be thought of. Rose settled herself in the window to make a doll's frock, and soon she had got her pattern ready; Dolly was being measured as to the requisite length for her new frock, and in the work-basket before her was a quantity of muslin and silk.

Rose enjoyed dress-making for her doll very much, and for a moment or two she was so excited over her preparations that she did not hear a little pleading voice at her side, and only after a short time did she notice that Kate was begging her to play with her.

"Do play with me, Rosie," pleaded Kate.

"Do go away, Kate," answered Rose, hastily; "I cannot play with you: don't you see that I am busy?"

"I've no one to play with!" said Kate, and again she pleaded.

Rose looked up. Tommy was busy painting a boat. Mary was reading. "Why could not Mary play with her?" she thought, when Rose remembered Mary saying that she must finish her story-book that same day, as it had to be sent back to the friend who had lent it to her. "Should she disturb her?" wondered Rose. Mary was always so good and unselfish; she would give up her own pleasure in a moment and play with Kate.

At that moment Rose's eyes fell upon the text over the chimney-piece. Should she show her love to her Lord by being unselfish? Should she try to please herself or her Saviour? A moment's deliberation, and she set aside her work and began playing with Kate, who appreciated the effort, and made up by her sweetness for taking Rose away from her doll's frock.

Tommy soon put down his boat and joined in. The game went on until little Kate grew tired and rather cross, and when Tommy was somewhat rough she felt very much inclined to be spiteful in return. But the sight of the blue and gold letters helped her, child as she was. She could not read them, but she knew what they were, and their meaning had been explained to her by her aunt; the remembrance of her little hymn about "Gentle Jesus, meek and mild," came to her then, and she tried hard to be gentle too.

Poor little Kate! it was a first real effort to conquer her own inclination, and it was rewarded, for Tommy, too, seemed to have thought of something, and he kissed her and said he was sorry for having been rude.

Mary was reading her story in the window, and as she was getting more and more interested in it, she suddenly remembered that her aunt had told her not to do anything until she had finished putting away the things in the play-cupboard.

Rose and Mary took it in turns to keep it tidy, and it was Mary's turn that week. She had quite forgotten that. There was no harm beyond carelessness in having forgotten, and Mary was so seldom careless or forgetful that her aunt had rarely to reprove her on account of faults of the kind. But was it right to go on reading her book now? She was sorely tempted by the thought that she need not trouble about it: her aunt would never know. A gentle voice, however, suggested to her, Would it be

quite straightforward to deceive her aunt willingly? It might be only a small matter, but still there was a principle involved in her decision, and she would know whom she was trying to please by the decision she made.

The book was closed, and she rose, to put away the playthings. By the time she had done, her aunt sent up for the book. It had to be returned, together with some others that had been lent, and so Mary had to send it back unfinished. She wondered if she could not have managed to finish it, after all, had she only asked her aunt's leave; but it was too late to think of that now, and the rule was that play-cupboard was to be arranged before bedtime. But Mary met with a reward for her faithfulness in little things, for on her birthday, next week, the book was sent to her as a present.

There does not always come a reward of the kind. Very often we must do the right thing, to follow our Lord, serve Him and obey Him, and get no recompense that we can see. But the knowledge that we are really and truly trying to walk as He walked, to keep His words and imitate His example, is itself a very great reward. These children found it so.

The text hung in the nursery long after they had themselves passed childhood, and its lesson was never forgotten. They may have failed in their duty, as we all do, often, but seldom in strength of purpose or love for God. The nursery text was a life-long memory for every one of them.—L. E. D. in "Sunday."

SOME DAY.

BY MRS. M. D. BISBEE.

Two years old, and bright and sunny,
Is my loving little girl,
With blue eyes just like her father's,
Flaxen hair that will not curl;
And the quaintest little sayings
Sometimes issue from her lips,
While we wonder in what fountain
Of philosophy she dips.

Often, when she asks for something
That I cannot get for her,
"Some day me can have it, mamma,"
Says my small philosopher;
Nods her head in sweet contentment,
Goes about her childish play,
Satisfied that what is wisest
Will be done for her each day.

Often though I must refuse her
Something that she longs to claim,
Yet her sweetness never changes,
And her answer is the same.
Dearly loved and most attractive,
As the longed-for thing may be,
Still she smiles, and "some day, mamma,"
Say the baby lips to me.

Oh the lesson that she teaches,
Well my older heart may heed!
From the "mouths of babes and sucklings"
Come the lessons for our need!
Often now when God refuses
What I plead for earnestly,
Comes the thought that "some day," may be,
He will think it good for me.

When my life seems cramped and fettered,
And my tastes ungratified,
When I long for broader culture,
And am still unsatisfied,
Then within my heart I whisper
"Some day," when God wills it so;
What in this life He withholdeth,
He may yet in heaven bestow.

"Some day," when God's plans are ripened,
And His purposes fulfilled,
My desires shall find completion,
And my heart with joy be thrilled;
"Some day," I shall be perfected,
All mistakes be rectified,
All my losses compensated,
And my soul be "satisfied."

HOW A STORY GROWS.

A farmer once was told that his turnip field had been robbed, and that the robbery had been committed by a poor, offensive man, of the name of Palmer, who, many of the people of the village said, had taken away a wagon load of turnips. Farmer Brown, much exasperated by the loss of his turnips, determined to prosecute poor Palmer with all the severity of the law. With this intention he went to Molly Sanders, the washerwoman, who had been busy in spreading the report, to know the whole truth; but Molly denied ever having said anything about a wagon load of turnips. It was but a cart load that Palmer had taken, and Dame Hodson, the huckster, had told her so, over and over again. The farmer, hearing this, went to Dame Hodson, who said that Molly Sanders was always making things

worse than they really were; that Palmer had taken only a wheelbarrow full of turnips, and that she had her account from Jenkins, the tailor. Away went the farmer to Jenkins the tailor, who stoutly denied the account altogether; he had only told Dame Hodson that Palmer had pulled up several turnips, but how many he could not tell, for that he did not see himself, but was told it by Tom Slack, the plowman. Wondering where this would end, Farmer Brown next questioned Tom Slack, who, in his turn, declared he had never said a word about seeing Palmer pull up several turnips; he only said, he had heard say that Palmer had pulled up a turnip, and that Barnes, the barber, was the person who had told him about it. The farmer, almost out of patience at this account, hurried off to Barnes, the barber; who wondered much that people should find pleasure in spreading idle tales which had no truth in them! He assured the farmer all he had said about the matter, while he took off the beard of Tom Slack, was, that for all he knew, Palmer was as likely a man to pull up a turnip as his neighbors.

THE OYSTER AND HIS SHELL.

The body of an oyster is a poor weak thing, apparently incapable of doing anything at all; yet what a marvellous house an oyster builds around his delicate frame! When the oyster is first born, he is a very simple, delicate dot, as it were, and yet he is born with two shells upon him. For some unknown reason, he always fixes himself, on his round shell, never on his flat shell; and being once fixed he begins to grow, but he only grows in summer. Inspect an oyster shell closely, and it will be seen that it is marked with distinct lines. As the rings we observe in the section of a tree denote years of growth, so does the marking of an oyster tell us how many years he has passed in his "bed" at the bottom of the sea.

Suppose an oyster was born June 15, 1870; he would go on growing up to the first line we see well marked; he would then stop for the winter. In the summer of 1871 he would more than double his size. In 1872 he would add to his house. In 1873 and 1874 he would again go on building, till he was dredged up in the middle of his work in 1875, when he would be five-and-a-half years old. The way in which an oyster builds his shell is a pretty sight. I have watched it frequently. The beard or fringe of an oyster is not only his breathing organ,—i. e., his lungs,—but his feeding organ, by which he conveys the food to his complicated mouth with his four lips.

When the warm, calm days of June come, the oyster opens his shell, and by means of his fringe begins building an additional story to his house. This he does by depositing very fine particles of carbonate of lime, till they at last form a substance as thin as silver paper, and exceedingly fragile; then he adds more and more, till at last the new shell is at least as hard as the old shell. When oysters are growing in their shells they must be handled very carefully, as the new growth of shell will cut like broken glass; and a wound on a finger from an oyster shell is often very troublesome.

Pleasantries.

A few days since—this is a fact—a little fellow anxious to find a home for a pet kitten, where it would stand a right good chance for being well brought up, carried it to the residence of one of our clergymen, asking him, as he responded to the knock, if he would like a kitten? "Oh, I don't know," said he, "what kind of a kitten have you got?" "A Unitarian kitten, sir." "No, I guess not, of that sort." A few mornings after, the little fellow appeared at the same door, rung the door bell, and again found himself face to face with the "man o' the house." The boy repeated his offer of the juvenile feline. "But, arn't you the same boy that called the other day, and isn't this the same little Unitarian kitten you had then?" "I know it," the little man responded, "it's the same kitten, but he's got his eyes open now, and he's an Episcopal kitten." It is fair to surmise that the "opening of its eyes" proved the salvation of pussy, and found for it an agreeable and congenial home.—Clinton Courant.

Religious Intelligence.

Home.

A colored man in Tennessee has lately contributed \$11,000 toward the erection of a new church.

The Protestant Episcopal Diocese of Minnesota reports 72 clergy, 61 parishes, 89 missions, and 4,836 communicants. There were 546 confirmations the past year.

The Seventh-Day Adventists report 15,570 members, a gain of 1,429 the past year; 144 ministers; 106 licentiates, a loss of 35, and 640 churches, a gain of 41. The total of collections was \$61,856, an increase of \$10,142. There are 24 conferences and 8 missions.

The Methodist Missionary Committee recently held their annual meeting. They have fixed the sum to be raised by the churches at \$778,034, including the debt of \$112,000, which sum they divided up among the annual conferences. With a few exceptions this amount calls for an increase all along the line of fifteen per cent. over the contributions of last year, and to stir up the church members to more liberal and systematic beneficence the bishops, the secretaries and a special committee are to issue circular letters to pastors and churches, and to publish missionary information in the Church papers. There are twenty-two missions supported by the Methodist Missionary Society, in whole or in part, in the California, Central New York, Columbia River, Detroit, Genesee, Michigan, Northern New York, South Kansas and Wisconsin Conferences. On these they expend \$3,500. Fourteen Indian Agencies were assigned to them under the peace policy, of which three—namely, Round Valley, Cal.; Yakima, Washington Territory; and Mackinac, Mich.—are included in the mission work of the conferences above named. In the other eleven Agencies, comprising some of the most important tribes, they are doing nothing.

A recent statement of the growth and present condition of the Baptist denomination, presents the following statistics: In 1762 there were only fifty-six Baptist churches in America; in 1792 they had increased to 1,000; in 1812 to 2,433; in 1832 to 5,322; in 1852 to more than 9,500; in 1858, without including any of the minor Baptist organizations, to 12,000 with 1,000,000 members, and, if the minor bodies are included, to 1,500,000, and an attached population of about 7,500,000 souls. In 1866 the denomination proper possessed 13,470 church organizations and no less than 1,123,148 communicants. According to the census of 1870, the regular Baptist denomination possessed 14,474 church organizations and 12,857 churches, but this is evidently incorrect, inasmuch as the Baptist year book for 1871 shows a return of 17,745 churches. The records of the Government show the following increase in the value of church property during the course of two decades: 1850, value of churches, \$11,020,855; 1860, value of churches, \$19,799,378; 1870, value of churches, \$39,229,221. The foregoing pertains to the regular body. The value of church property for the same periods of other Baptist bodies has been reported as follows: 1850, value of churches, \$153,115; 1860, value of churches, \$1,279,736; 1870, value of churches, \$2,378,977. From 1860 to 1870 the value of church edifices owned by the regular body increased nearly 100 per cent. If this ratio of increase has been kept up during the past decade, the Baptists are the possessors of church property having a value not far from \$80,000,000.

Abroad.

Speaking of a Church Conference held at Leeds, the Bishop of Ripon stated that during the last twenty-four years in his diocese there had been no fewer than 114 new churches consecrated.

The Albrights, who have had representatives in Germany for years, have had their recent annual conference meeting in the city of Stuttgart. The statistics submitted show that it has at present a numerical strength of 35 preachers and 4,261 members. It also has 18 chapels and churches.

The vision of the Virgin at Father Ignatius's Abbey, about which there has been so much speculation, turns out to be nothing but a reflection from a window. The cures attributed to the mysterious agency of the vision are therefore a sham, and Father Ignatius's monks are in an unpleasant frame of mind.

What is termed the "Lion Sermon" was preached at St. Katherine Cree Church, London, a fortnight ago. About 250 years ago, Sir John Gayer, who afterwards became Lord Mayor, was in the deserts of Arabia upon business which required his own personal attention. By some means he became detached from the caravan, and while quite alone and unarmed he was much alarmed at seeing a lion approaching him. Scarcely knowing what to do, he fell upon his knees, and asked the Lord to deliver him from his perilous position. The lion looked at him savagely, but upon seeing him in this position, after a few moments, walked away in an opposite direction. The merchant on rising from his knees made a solemn vow that upon his safe return home he would commemorate this providential deliverance by some benevolent act. Upon reaching England, he accordingly left a sum of money to provide for this sermon every year, in addition to a bequest to the parish church of his native town.—*Plymouth.*

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